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THE LATE SIR HENRY BELLINGHAM, Bart., H.M.L.
President Co. Louth Archæological Society 1906 to 1921.

VOL. V.

1921

No. 1

JOURNAL OF THE
COUNTY LOUTH
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EDITED BY
JOSEPH T. DOLAN, M.A.



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S Fialmair feuramail maḡ-muiréimne
 1r ór-buirde 'n t-arbair ann 'ran bpoḡmair
 Aḡt 1 oṡeannṡa na mbairraí ó'n iṡir
 Tá raṡṡair rean-ḡaṡṡal ann ḡo leor.

DAN LYNCH



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 any Papers or Notes of Archæological Interest before the
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CONTENTS

	<i>Page</i>
OUR LATE PRESIDENT	1
SOME INSCRIPTIONS IN IRISH IN THE COUNTY OF LOUTH, by the late John Ribton Garstin, F.S.A., M.R.I.A.	3
THE FITZ RERYS, WELSH LORDS OF CLOGHRAN, CO. DUBLIN, by E. Curtis, M.A., Professor of History, Trinity College, Dublin	13
POEM TO O CONCHOBHAIR SLIGIGH, by Maol Sheachluinn na nUirsgeal O hUiginn (edited by Rev. L. McKenna, S.J.)	18
THE PASSING OF THE CHALK, by Grenville A. J. COLE, F.R.S., M.R.I.A., Professor of Geology in the Royal College of Science for Ireland	23
PROLEEK CROMLECK, by G. A. J. Cole, F.R.S., M.R.I.A.	24
PATRICK BYRNE, THE BLIND HARPER OF COUNTY LOUTH, by W. H. Grattan Flood	25
LOUTH ORDNANCE SURVEY LETTERS (continued)	28
FROM "THE TRIADS OF IRELAND," by Henry Morris	35
A DROGHEDA SCHOOLMASTER—REV. JAMES PORTER—by Francis Joseph Bigger, M.R.I.A.	37
SCHOMBERG, JAMES AND WILLIAM AT CASTLETOWN, by Enda	38
DUNDALK CORPORATION ACCOUNTS, 1755-59	45
THE CHARTER OF DUNLEER CORPORATION	49
TERMONFECKIN CASTLE	58
SAMUEL BRYSON, A BELFAST GAELIC SCHOLAR, by Francis Joseph Bigger, M.R.I.A.	61
SOUTERRAINS (contributed by F. J. Bigger, M.R.I.A.)	63
A SOUTERRAIN AT DROMISKIN, by H. G. Tempest	65
PROJECTED HISTORY OF CO. LOUTH, by the late Major-General F. W. Stubbs (continued)	66
A COUNTY LOUTH TRANSLATOR OF DANTE	68
ARDEE CORPORATION REPORTS	69
THE PRE-CHRISTIAN HISTORY OF IRELAND, by Rev. L. P. Murray	72
REVIEWS	81
NOTES TO DUNDALK CORPORATION ACCOUNTS, by Redmond Magrath	84
NOTES AND QUERIES—John Skelton, a Dundalk Schoolmaster	85
ANNUAL REPORT, 1921	86
OBJECTS, CONSTITUTION and RULES	87
BALANCE SHEETS, 1920-1921	88
DUN DEALGAN BALANCE SHEET, 1921	89
APPENDIX—List of Officers	90
,, Council	90
,, Members	90

LIST OF ILLUSTRATIONS

	<i>Frontispiece</i>
THE LATE SIR HENRY BELLINGHAM, BART., H.M.L.	59
TERMONFECKIN CASTLE, from Grose's Antiquities, drawn by Lieut. Grose in 1791	60
TERMONFECKIN CASTLE, from Wrights' <i>Louthiana</i> , 1748	65
PLAN OF SOUTERRAIN IN THE GARDEN OF "CROMEEN," DROMISKIN	24
PATRICK BYRNE, THE BLIND IRISH HARPER IN BARDIC DRESS (facing page)	56
TERMONFECKIN CASTLE by Petrie in 1820 and present day, 1920 (facing page)	



JOURNAL OF THE COUNTY LOUTH ARCHÆOLOGICAL SOCIETY

No. 1]

DECEMBER, 1921

[VOL. V

Our Late President.



ORN out though it be, only the old phrase can truly describe the loss of Sir Henry Bellingham. His death has made a gap in our local life that no one else can fill. For he was almost an institution. The last forty years saw him the leading figure in every cultural movement within our borders. Not a mere figurehead, however distinguished, but a tireless worker too. His rich inspiration, his eager response to every fruitful idea, his conscientious attention to every detail, all went to win success for the many projects in which he was the guiding star.

Sir Henry brought to his hereditary position a rare mental equipment. He might have settled down to the narrow and blameless career of the conventional country gentleman, had not a passionate love of beauty in life and art given direction and force to his active spirit. And he had the mark of Oxford upon him. He had travelled and lived in the art centres of Europe. Some years' experience of political work in the British Parliament sent him back contentedly to live his life and work out his own scheme of things in the loved little county of his birth.

Without doubt the most absorbing interest of his life was his religious faith. Yet his devotion to it never outran his sense of fair play or his natural kindness of heart. One of his dearest life-long friends was another distinguished son of the wee county quite as deeply attached to a rival faith. Possibly the two friends enjoyed many a theological joust on the pleasant Sunday afternoons they invariably spent together—to be continued, we may well conjecture, in the present abode of these two fine Christian spirits.

Though all miss Sir Henry's loveable personality, it is as an enthusiastic antiquary, as our first President, and constant guide and co-worker that the members of the Louth Archæological Society mourn his loss. His mind and imagination steeped in the history and glories of the past, he was quick to discern the record value of the most unpromising fragment. Show me a man's books! Yes, go into Sir Henry's library—for it stood open to many. Move about his stately home—everywhere his love of beauteous things and his sense of their spiritual significance cries out to you. The old family portraits look down on objects of art garnered at home and from many lands. Tiny museums sit snugly in quiet corners. In his oratory, his *chef d'œuvre*, literally the work of his own hands—for he was like St. Paul, a craftsman of some skill,—everything, the brasses, the altar furniture, the prie-dieux, the ornaments, has a story or a distinction of its own. Stroll about his lawns, shorn to a rivalry with those of his beloved Oxford, and you come on endless evidences of the same beautifying passion. Wider afield, the plaques on the houses

in the village, the wayside Calvaries are the fruits of his desire to reproduce around him the ennobling and spiritualising externals that took his fancy in the poetic lands of the south—Italy and the Tyrol.

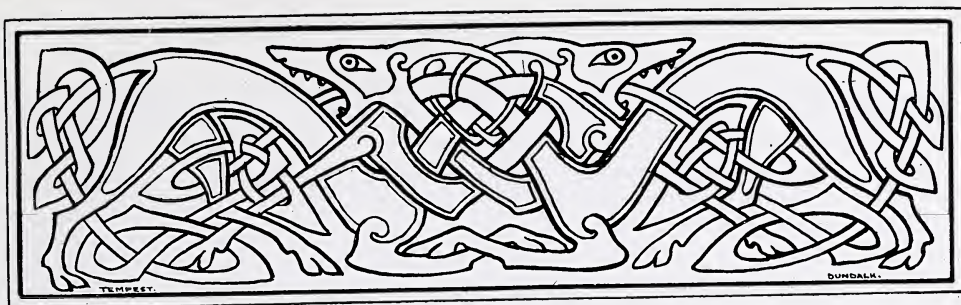
Knowledge and love of Irish art and archæology he took simply as a duty. From the inception of the Louth Archæological Society he was marked out as its natural President. At the very least the L.A.S. banded together the local antiquarian enthusiasts—regarded so often as harmless oddities in their own family circle—and gave them the dignity and importance of corporate existence. But Sir Henry saw its value and its possibilities at once. He rejoiced, too, in the enlarged opportunities its Presidency gave him to rescue our local antiquities from ruin and decay and to spread abroad the light of their significance. He took his share in working the Co. Louth claim in the mine of the past. His own particular contributions evinced the metriculous care he brought to the performance of every task. And if the achievements of the L.A.S. save the people of our county from the reproach so many other counties deserve, the credit is largely Sir Henry's. His patronage, his camaraderie, his enthusiasm, his business-like and thorough-going discharge of his duties as President made the L.A.S. a real live agency in preserving and interpreting our local historical remains.

The Dundalgan Museum is the standing monument of the L.A. Society's noble performance. Sir Henry's part in its foundation and equipment is well known. And there was not a happier man in Ireland than Sir Henry on that glorious summer day a few years ago when at the formal opening of the Museum the pageant of Cuchullin's return to the Dun was enacted with a wealth of pomp and splendour enough to call back even the spirit of the Red Branch hero himself to the spot where he first saw the light.

Sir Henry never let slip a chance of indulging his love of ceremonial splendour or of the colour and movement of the old Gaelic picturesque *modus vivendi*. How his boyish eyes sparkled with delight and pride one summer at a garden fete in the Castle grounds, when suddenly from a break in the trees an Irish pipers' band emerged and swept majestically across the sward in all the glory of their many coloured cloaks and kilts. Pageantry was the delight of his heart. One of the first historical pageants in the country—illustrating the old heroic life of Ireland—he organised at one of the well-known Feiseanna at Castlebellingham. For many years he personally organised and supervised the annual Feis beside his Castle walls. He loved everything old and everything Irish, and eagerly helped each new effort to save some old monument or to perpetuate some charming old custom. When his illness fell upon him it caught him raising funds to excavate and restore the old chapel of B. Oliver Plunket on Ballybarrack hill. In this project he was intensely interested even to the extent of sketching the plans for the restored building. With rare and fine taste and sound judgment, methodical and painstaking to a fault—*nullum quod tetegit non ornavit*.

We shall miss the neat little figure so full of nervous energy, with the gentle spiritual face and distinguished features lit up by those wonderful eyes that looked out so straight at us with their hint of humour—the outward form not indeed imposing, but surely arresting, of a scholar and an æsthete—the active brain, the cultured mind, the warm heart of a true Irish gentleman. He has passed from us. We dearly prize the memory of him.

Magnificence and grace,
Excellent curtesy
A brightness on the face
Airs of high memory.



Some Inscriptions in Irish in the County of Louth.

BY

THE LATE JOHN RIBTON GARSTIN, F.S.A., M.R.I.A.



Y purpose is in this paper to supply a record of such inscriptions in the Irish language as may still be seen in the County of Louth, the smallest of Irish counties, occupying about a one hundredth portion of Ireland.

It does not include recent inscriptions, such as that on the " '98 " Monument in Dundalk, which resulted from the revived study of the Irish language within the present generation.

I wish some one thoroughly familiar with the Irish language and with the County Louth had undertaken this task, and I hope any mistakes in this paper will be corrected and omissions supplied.

I propose in the first place to offer some introductory remarks on Irish inscriptions in general; then, secondly, to supply a summary of what has been published about the few known to exist in Louth—being only those on each side of Drogheda, namely at Monasterboice and Termonfeckin; and, lastly, to describe such other examples within the County as have since come to light.

When the Royal Society of Antiquaries brought out in eight parts as extra "Annual Volumes" for the years between 1869 and 1878, entitled "Christian Inscriptions in the Irish Language, chiefly collected and drawn by George Petrie, LL.D., edited by M. Stokes," that publication (which was eventually issued with title pages as two volumes) was intended to include every such inscription wherever existing. In it 287 examples were given, but 20 of these were from objects such as bells and reliquaries, and of the 270 or so mostly copied from tombstones, no less than 170, forming the first section of the work, are from the Clonmacnois Collection, so that the remaining 100 represent all such lapidary inscriptions known to the learned in 1878 as still extant throughout the rest of Ireland—and of these some had already perished and were only reproduced from books or manuscripts.

To this 100 or so I propose to add five from a limited portion of the small County of Louth—a County which as having long been within the English Pale may reasonably be expected to contribute a number disproportionately small even for its limited extent.

It may be worth noting in the first place that a diligent search at Carlingford and other similarly remote places failed to discover new examples.

Quite recently another account of the Inscriptions at Clonmacnois has been published, which to some extent supersedes the volumes of Christian inscriptions above mentioned.

The Commissioners of Public Works in whom the remains at Clonmacnois are vested under the Irish Church Act of 1869 (32 & 33 Vic., c. 42, etc.) published in their last Report, that for 1906-7 (col. 3693, 1e.), a set of drawings to a scale of one-sixteenth, showing in 31 plates 207 inscribed slabs still at Clonmacnois including those with inscriptions in the Irish language. A catalogue which accompanies these gives a description of each with dimensions, etc., and the inscriptions all in italic letters. One or two have the inscriptions in Latin. Some have no inscriptions, but bear Celtic crosses of varied design—a few exhibiting the ornamentation known as the Greek fret.

I proceed by way of introducing my subject to give a brief analysis of these Irish inscriptions.

The most ancient of these inscriptions, over a thousand years old, are beautifully short and simple. They are usually of a uniform formula consisting of a cross followed by only three words, or rather two and a half. The first, $\text{O}\rho\iota\tau$, generally contracted to $\delta\eta$, with line over indicating abbreviation, invited a prayer for the departed. This is followed by the preposition expressing "for,"—generally the Irish ro , occasionally (as in one of the two Monasterboice examples) spelled ou , but often represented by $\Delta\eta$. These are the only variations and they occur even more regularly than the well known MAQU of the Ogams.

Next and lastly followed the name, which of course varied. These were Christian or baptismal names usually derived from Scripture characters or some saints. Surnames were not known so early. The simple name was sometimes compounded with the prefix maet , to be explained presently, and in later days changed into surnames.

CLONMACNOISE SLABS.

ANALYSIS.

Of the 207 slabs described and illustrated, disregarding one (No. 14) in List not read, 101, being rather less than half, bear words in Irish, mostly names which can be read. The great majority of these inscriptions commence with the regular formula

+ $\delta\eta$ ro

In seven cases—one being the high cross—the $\text{O}\rho\iota\tau$ in full appears, followed by $\Delta\eta$ instead of ro . In a few cases we find the abbreviation also followed by it, forming

+ $\delta\eta$ $\Delta\eta$

In one case ou takes the place of ro , as also in one of the two Monasterboice inscriptions.

In the absence of capital letters and spaces between words it is sometimes difficult to determine how the inscriptions should now be represented and to place them in a readable form before modern students.

Speaking generally it may be stated that the vast majority (86) consist of a single name. These are presumably Christian or baptismal name, most in forms

not now easily recognizable, and in some cases compounded with *mael* or *gilla*, of which latter are only two (190 and 192), Gilla-christ, and Gilla-Giarain, evidently = Kieran. The prefix Gilla requires no explanation, for it has come down to the present day and is still in use in Scotland, meaning a servant.

As regards the prefix Mael some explanation seems necessary. The word, according to O'Donovan (O'Reilly's Dict.), had two meanings as a substantive, the primary one being a promontory, cape or headland, a hill or hillock, and the other "a servant, a shaved person devoted to some religious order or some saint." It was then adopted by the devotees of some particular saint.¹

It seems worth while to analyse the examples of its use found amongst the Clonmacnois inscriptions. They number about two dozen. As might be expected in a place founded (A.D. 545-'8) by St. Kieran, whose name is still attached to one of the "temples" or churches there, his name heads the list occurring four times, not only in its normal form Ciaran, but also with initial letters G (No. 192, compounded with Gilla), and Q (No. 92).

The name of St. Patrick does not appear in full, but phet and phat occur (Nos. 135 and 137) and we find in Nos. 6 and 101 endings trigg and tric. If these may be attributed to him, and as regards 137 Petrie's reading leaves no doubt, he shares first place with Kieran.

In the porch of the old church there is a rough oblong flag stone measuring about 28 x 9 inches, bearing an inscription in Irish which was brought to light about 1870, when the clay floor of the church was excavated to preserve the new timber. A rubbing of it was taken by Mr. G. V. Du Noyer, which is amongst the fine collection he presented to the Royal Irish Academy in whose Proceedings it is noticed. He also engraved a wood cut by which alone it is illustrated in Christian Inscriptions (vol. ii, p. 69-70), where a full description of it will be found.

It must here suffice to give the reading and translation, merely observing that it is of exceptional interest as relating to an architectural structure, and calling attention to the abbreviation for "and," evidently derived from the Latin *et*. It occupies two and a quarter lines. The letters are 1½ ins. high. Allowing spaces between the words it reads as follows:—

✠ OROIC DO ULTAN E DO D
✠ ubthach DOORIGHI IN CAI
SSEl

✠ Pray for Ultan and for Dubthach, who made this stone Fort.

DUNLEER.

So far the inscriptions given have been already described, but we now come to examples not hitherto published and which though of venerable antiquity have the charm of novelty.² The most important of these were unearthed in the course of improvements in the churchyard of Dunleer consequent on the renovation of the ancient church there about 1880.

Dunleer, which was once a place of much importance, has a couple of pages (68-'9) devoted to it in the 2nd volume of the "Christian Inscriptions"—and an interesting historical notice—not on account of any inscription extant when that work was published, but for a drawing of a gravestone with the words *or ar ruib* =

1.—Whence its modern adjectival meaning shaved, bald.

2.—The article was written before the publication of Professor MacAlister's note and drawing of the Dunleer stones in the R.S.A. Journal and in the Louth A.J.S., 1916. No. 1, Vol. IV.

pray for Suibne—(supposed to have died Abbot there in A.D. 930). This was found by Bishop Reeves in a note book which formerly belonged to Walter Harris, and is now preserved in the Public Library at Armagh.

Besides the two inscribed stones which I am about to notice two others of a noteworthy description were dug up. One bearing three crosses in circles of rude but remarkable design and one of very small size with a cross-shaped hollow of Celtic design : apparently intended originally to be filled with a cross of other material. Of the two inscribed stones the smaller, which is now only a fragment, measuring 15 in. by 9 ins. has, running along one side nine letters perfectly sharp and clear :—

maelbrige.

Below this three parallel incised lines run along the length of the fragment : evidently forming part of the stem of a cross when the stone was complete. The name which has occurred is evidently the equivalent of the present-day surname "Malbride" or Mulbridget, and from the local associations connecting St. Bridget with Dunleer it possesses a special interest.

The origin of the name Dunleer has been a subject of controversy, but it seems to be tolerably settled according to Bishop Reeves, and Dr. Joyce following Dr. Todd that its original form was "Lann—leiré = Church of Austerity." How the "Lann" was exchanged into "Dun" is not clearly shown. But in the Ordnance Survey Collection of Louth Letters is one from T. O'Keefe & E. O'Connor written from Dunleer, January 15th, 1836, in which a different derivation is given, some pages are devoted to an attempt to proving that that town owed its name to an incident in the Life of St. Bridget which they recount at length, alledging that all the people of the place agreed in it.

Briefly it is to the effect that the place was called *Dun-leiré* = Town of *Sight* (*Dun* is said here to bear in general the signification of town) from an incident in the Life of St. Bridget, whose sight was said to have been restored at a well, called thence *Ṭobair Ḃrige*, situated in a garden in the town about five perches east of the road leading to Drogheda.

The names of the ancient families of Dunleer parish, amongst eight enumerated by O'Keefe and O'Connor (O.S., p.116) are :—"3 Brides (now extinct), *Ḃrige*ead, sing. *Ḃrige*ge pl., Walter *Ḃrige*, Bride."

Though the family was said to have become extinct before 1835, the name is still to be found in the neighbourhood, and in Stabannon parish there is a family of the name.

In 1901 the present Register General, Sir Robert Matheson, published an interesting book on Varieties and Synonymes of Surnames and Christian Names in Ireland. In the alphabetical list appended 17 names appear with the prefix, now incorporated into the name, of Mul or Mull. Amongst these is Mullbride with only one variant, Millbride. Mulpeter and Mulpatrik are not included.

[SECOND AND LARGER INSCRIBED STONE. ILLUSTRATION IN PROF. MACALISTER'S ARTICLE. 1916 JOURNAL, p. 105.]

It will be observed that on this stone are not only the Alpha and Omega and the I.H.S. = Jesus, but also the well-known companion symbol, also in Greek letters, XPS = Christ.

Now this Dunleer Inscription assumes an exceptional importance, because according to Chr. Ins., II, 135, n.,

"There is but one instance of the abbreviation XPS and that occurs on a tombstone [at Tullylease, Co. Cork], probably the work of Saxon emigrants to Ireland, the formula and form of cross being unique in this country. See plate xxx., vol. 2, fig. 64, p. 54. [See also U.J.A. Original Series VI, 267]. The Constantinian monogram has never been found in Ireland."

It may be observed that the Tullylease inscription probably had the IHS (to correspond with the XPS) on the other top corner, which was broken away.

But not only has this Dunleer stone these four symbols, all of Greek origin, each inscribed in one of the 4 opes of the wheel-cross, but it has also two others which seem to be unique, and which certainly are unfamiliar. Above the head of the cross, outside the wheel and over the A and O are two letters or combined coupling of letters which as nearly as their indistinctiveness allows of their being decyphered seem to be forms of the letter M and what these signify it is not easy to determine, for they appear to be unique at least in Irish epigraphy.³

Anyone familiar with the forms of the letters usually found on such Irish inscriptions will be struck by the peculiar shape of the final letter and of the m in the middle of the inscription, which appears like a capital H with a third upright stroke in the middle. In the plates of Alphabets at the end of "Christian Inscriptions" this is shown as occurring only amongst Welsh letters, but I have found some rare examples of it in manuscripts of Irish origin. For example, it figures as the last letter in the illuminated page from the Gospels of Mac Regol, supposed to have died A.D. 820, shown in plate xxiii of the National Manuscripts of Ireland, Part I.

The final letter preceded by p resembles a capital T on its side or E without the top and bottom limbs. This will probably be regarded as a *aeca* or *h*.⁴ But though *k* is not in the ordinary Irish alphabet, where *c* and *ch* represent it, it does occur in loan-words. In the Alphabetical Hymn of Secundinus in the Antiphonary of Bangor and Liber Hymnorum (published by Henry Bradshaw Society) a verse is assigned to *k*. It commences with *Kastum* usually spelled *Castum*. This, however, is in Latin.

I observed that in the inscription on the Cross of Cong where only the first of the 5 lines is in Latin the Irish word for bishop is written *epiup* = *ERSKUP* and here the symbol or letter in question represents *k*. See Christian Inscriptions, Vol. II and Notes on the Cross of Cong by Margaret Stokes, 1905. (Printed for private circulation only).

Can it be possible that this abbreviation if such it is, stands for Patrick? If it be then here is the only stone on which the name is now to be found conjoined with *Mael*, and the two Dunleer stones thus commemorate Ireland's two greatest saints and patrons Patrick and Brigid.

It may be worth observing that the name *Mael-patraic* was found written in a gloss in a MS. at St. Gall, and the name was explained by the Chevalier Nigra. See note in Nat. MSS. of I. Of course in later times this name might become more common, but curiously only three of the ancient cathedrals of Ireland were dedicated to St. Patrick.

3.—See Professor MacAlister's article, 1916, which he suggests the letter may be *M* for *Maria*.

4.—Professor MacAlister makes it *h*, and agrees in regarding the word as *Mael Ph(a)traic*.

Amongst the 207 inscribed slabs remaining at Clonmacnois and described and illustrated in the last Report of the Commissioners of Public Works Ireland, pp. 58-73 (which I commend as a wonderful shilling's worth of things old and new) there is a fragment less than a foot square (No. 6, p. 58-9) which bears a mutilated inscription in two lines which is read as follows, supplying lacunæ in brackets :—

[O]R DO MAEL [PHAT]RIGS

Thuthal, Tuili, Tuile, appear to be forms of the same name, not always joined to Mael. Michael figures twice, spelled Micheil and Michil. Bridget is twice represented by Brigitte (54 and 189), but Maire only once (154). The other names joined to Mael, each of which occurs only once, are Brendan (15), Johain = John, who is described as a Bishop, (ep̃r), Oinae Sechnaill, Tem with mark of abbreviation (140), and lastly Roin, in the inscription or̃ DO . . . : mael roin nutor̃gan where it seems to have become connected into Mulryan and associated with an early sir-name.

These examples afford scope for the ingenuity of Irish hagiologists as do the other names for etymologists.

It will be observed that the native saints were most in favour, and Scripture ones rarely appear. Peter and Paul and most of the apostles are unrepresented. The Evangelists supply only Mark and John. Additional particulars are rarely added. Dates were then unthought of. Though all the inscriptions included the first part of the modern formula "Pray for the soul of"—in only one is there a trace of the Irish for soul. One (22) has a final Amen. Two (24 and 59) record Bishops as ep̃cob and its abbreviation. In about half a dozen we find the shadows of the mac and O which became so prevalent as prefixes. No. 13 is notable as recording the builder of the high cross at Clonmacnois. The R.I.P. is a later formula.

Θ̃μ̃ρεαδ̃, a virgin, a bride.

MONASTERBOICE.

First in dignity, importance and familiarity are the inscriptions on the High Cross at Monasterboice and its less known companion.

The Cross which bears the name of Muredach has been repeatedly described. It engaged the attention of Isaac Butler in 1744, and in his *Journal* (MS. in Armagh Library) he gives a very tolerable transcript of the letters forming the inscription, but he does not venture on any translation, and only calls this the "South Cross." He briefly describes the sculptures, and gives a rough map of the churchyard. He does not notice the second Irish inscription on the flat slab.

That extraordinary character, Thomas Wright of Durham, who published in London in 1748 his "*Louthiana*," one of the first Irish County Histories, with an almost identical reprint ten years later, gives in his so-called "book three" a collection entitled as being of the most remarkable remains of the works of the Danes and Druids in the County of Louth, with 22 plates of which Nos. 13 and 12 are devoted to the east and west faces of what he calls St. Bcyn's Cross described at p. 17, and plate 13 the "East and West" (now S.) "profiles of the same." In the latter is included the inscription in 23 "Irish characters at large," very indistinct, and possibly borrowed from Butler who gives 30.

Nearly a century later, 19th December, 1835, the Irish-speaking investigators employed in the preparation of the Ordnance Survey, not John O'Donovan as often stated, but T. O'Keefe and E. O'Connor, commenced their letters from the County

Louth. The very first place they visited was Monasterboice to which they devoted 16 pages of MS. They sought information from one Patrick Sarsfield, a "respectable farmer and intelligent man." They looked for old inscriptions, but found only one, entirely effaced, and they could not make out the letters. O'Keefe, however, with deep interest and enthusiasm, examined with care "three splendid crosses which stand within the graveyard on one of which he found "the now well-known inscription. They gave a copy of it, including the two cats, but O'Keefe does not himself venture to offer a translation, but he gives in Irish that supplied by Sarsfield, translated as "I direct these crosses to Ireland."

They indulge in several wild conjectures as to derivations of names and quote the Four Masters as to Saint Bute (Buithe), Bishop of Manister, ob. 7 Dec. A.D. 521, etc.

The cross and its inscription was noticed by many writers including O'Neill, during the last century, but Miss Stokes devoted herself especially to its elucidation, and persons who wish to study it should refer to her several publications touching this subject. Two of these being less known deserved to be noticed. One is a large placard prepared by her to describe the Cast of Muredach's Cross which is honoured with a prominent place in the National Museum. The other is a paper—the last she ever wrote—which she read before the British Archæological Association when they visited Ireland. It is published in their Journal and is mainly devoted to proving that the Signs of the Zodiac are sculptured on the base of the cross.

In "Christian Inscriptions," Vol. II, plates 36 and 37, we are given a photograph of the cross, and a lithographed representation of the lowest portion of the stem, which has two cats carved in relief. Alternating with them runs the inscription, with which alone we are now concerned. Divided into words it is in Irish letters (which "Inscriptions" discarded) as follows in 3 lines (the ends being marked by upright strokes |) :—

ḡr ṡo muiṡeḡach tṡr[Δ] | ṡḡeṡṡṡḡ in | cṡṡo[rṡr]Δ
= Pray for Muiredach, by whom was made this cross.

This inscription is identical with that on the Cross at Clonmacnois, except that on it the name is Thurcain. Dr. Petrie fixed the date of Muredach's death from the Annals at about A.D. 923, and this is almost the only clue to date we find in these inscriptions.

The other Monasterboice example is lithographed for "Christian Inscriptions" from a rubbing made in 1872 by the Rev. James Graves, founder of the R.S.A.I. It is on an oblong stone about 8 x 4 feet lying flat in the ground in the north of the graveyard. Its whole surface is filled by an elaborate cross between 4 panels. Along its upper side are the letters

ḡr ṡu ruṡarcan = Pray for Rurarcán.

This is a diminutive of the name Ruarc, which occurs six times in the Annals of the Four Masters, but it has not been identified with any one connected with Monasterboice. The spelling of the preposition with u instead of o is uncommon in inscriptions. Isaac Butler in his map of Monasterboice graveyard marks a spot apparently identical with that which this slab occupies with a note :—"3 bishops buried."

TERMONFECKIN.

The cross here has been elaborately illustrated in Mr. H. O'Neill's great work on Irish Crosses, plate 16, and in Miss Stokes' second set of notes on the "High Crosses of Ireland," published after her death by the Royal Irish Academy, in its

Transactions Vol. XXXI, Part XIII, 1901, pp. 560-'6. This has 8 full-plate illustrations of this cross, half of them being from photographs. It is possible that this cross may have borne an inscription, but the plinth on which it would most likely have been, has apparently perished and the cross was re-erected on a new site and provided with a comparatively modern base.

Of modern Irish inscriptions one is to be seen in the burial ground attached to the Abbey of Louth. This is a place of great historical interest and possesses besides the abbey itself the remains of a stone-roofed building similar to the famous House at Kells now preserved as a National Monument. The Louth example, almost unknown, is nearly as well deserving of protection. In this crowded churchyard are several rectangular cross-shaped headstones of a similar but picturesque pattern. One bears a Latin epitaph. Another bears on its face an inscription in English to the memory of one Loughlen Gahan, who died in 1736, and on the back of this, under the sacred monogram, are 4 lines in Irish characters, which I need not notice further than to submit a copy and rubbing :—

SUΔΙbħneΔS SIOċ22ċ
 ȚΔIb4 2 Δ ȚħIȚħΔ
 SOIŁSE CIOnTE ȚEΔIŁ
 2 O MO ȚIΔ.

The extension of the contractions make the lines—

SuΔIbħneΔȚ ĚIOċ ? ? ċ ?
 ȚΔbΔIŁ ȚO Δ ȚIȚEΔȚħΔ
 SOIŁȚE CIOnTE ȚEΔIŁ ?
 ȚO O MO ȚIΔ.

I submitted tracing to a number of scholars but none was able to suggest the complimentary letters of the first line or to translate the third.

Would the word be ĚIO(Ț) ȚUIȚE for ĚIOȚȚOUIȚE = eternal ; or for ĚIOċȚħΔIŁ = peaceful ?

Rest eternal give to him O Lord.

Light sure (?) everlasting (?) and bright (?) to him. O my God.

or Light everlasting show (ȚEΔIŁȚħΔIŁ) him . . . ?—EDITOR.

This churchyard contains, however, far more interesting remains. Amongst them three ancient tomb houses, such as are described in a paper by Sir Samuel Ferguson published in the Academy's Transactions. These enclose extensive rectangular spaces, and two of them still have their original stone roofs. One, next to the abbey, has an entrance above the ground, in front. Two near the entrance gate have square openings on the ground level, in the ends, and over them square recesses in the masonry : evidently intended to receive tablets with inscriptions, and one of them is still *in situ* and has still two fragments of the original inscription in Irish letters which though so small—containing in fact only 7 and 5 letters—are so clear as to make it seem strange that the rest had so completely perished. Annexed is the reading of the complete inscription as given by Isaac Butler in his Tour, 1744, and his translation into English.

(Irish lettering as in Butler with the contractions extended in brackets ; the ordinary 4 for ΔȚ is extended without brackets.)

Δ IΔȚħȚħEOnIȚ ȚΔOȚEΔI Ibi(nħ) CΔRΔħ(ΔIȚ)
 ΔbIŁ ĚΔIŁȚE ΔħΔIħȚIŁ SO ĚΔIŁȚȚui(nħEΔȚ)
 On OnIŁ ĚuiRE ȚEȚ ȚΔȚ ΔȚCuiħȚIȚ
 RE ĚΔ ĚEȚ(EΔR) ȚUIȚ ĚIStORȚ ȚΔΔȚ
 ȚΔbΔRȚ SO Ě(I)ΔIȚ(EΔ)S IħS

míle 7 seacht ccead aois míc de
 trichat sa se do bhliantuibh ané
 go togbhail o tumba sa relig go luith
 cum[?] triad do ristord
 le cochlado san uir.

Version in Roman lettering and translation into English attached on fly-leaf inserted in Butler's MS. apparently by himself.

A leagthoir Gaodheal ibhin charanaigh
 abir failte an Aingel go halcfuineach
 a nonoir Mhuire gef gradh athchuingidh
 re na headarghuidh Ristead Taath thabh =
 airt go Flaitheas. ihs.

Mile agas seacht gcead aois aon mic de
 trichat sa se do bhliantuibh ane
 triochat togbhail o tumba sa relig
 triochat luith cum trirnil do Ristord len chodladh san uir.

Translation from the Irish Inscription :—
 O beloved Irish reader
 say the Angelical Salutation with fervency
 in honour of Mary that thro' love receives
 or getts her petition
 and throw her Intercession that Richard
 Taff may come to heaven. Jesus hominum Salvator.

One thousand seven hundred the age of the only Son of God
 thirty and six of years yesterday
 to y^e raising this monument in this churchyard
 to the age of Richard in his resting in this earth.

NOTE.—The obvious errors in Butler's translation from the Irish type version to the Roman are necessarily reproduced in the English translation made from the Roman letter text.

In the third line of the first stanza the second last word is plainly *ḡac* = "each," not *ḡuob*. *ḡer* = *ḡeib*.

2nd verse, third line—O Tumba, the O is equivalent either to *Δ* (=his) or *Δn* (=the), Taat Taaffe. So too in English in the "Perambulation of the Pale" Tath occurs everywhere instead of Taaffe. The English translation is plainly—

"Oh agreeable charitable Irish reader
 Say the Angelical Salutation fervently
 In honour of Mary, who obtains every petition
 With her intercession to bring Richard
 Taaffe to Heaven. I.H.S."

A thousand and seven hundred years of the
 Age of the Son of God
 Thirty and six of years yesterday
 To the erection of his tomb in the graveyard [go luith = ?]
 To Richard's going to his sleep in the grave.

Apparently the meaning is that Richard Taaffe's burial here and the raising of this monument over him took place in A.D. 1736.

A suggestion has been made that the words "luith" in second last line may mean Louth—the raising of his tomb in the graveyard to = at Louth.

Although all the Taaffe family of Braganstown, Smarmore and fifteen other seats in Co. Louth at the end of the sixteenth century were expropriated at the Cromwellian Confiscation one branch continued to retain or recovered some property about the town of Louth and at Rathneety, where the last member of the family died in 1822.

One of the townlands beside Louth is still officially named "Richard Taaffe's Holding," perhaps from the subject of this inscription.

Another inscribed slab which had evidently filled a niche in this same vault lay on the ground here till about 1910, when it was enclosed for safe keeping in the adjoining vault of the O'Kellys on the building up of the doorway after the interment therein of the late Mr. John W. Horan and Mrs. Horan—Mrs. Horan being the owner of the vault and the last representative of the O'Kelly family whose burial place it was. The inscription on this stone is also given by Butler. It is in Latin, and was legible when the stone was exposed some years ago. The Taaffe whose burial it commemorates was evidently a kinsman of Richard Taaffe of 1736.

Butler's transcript reads:—

Hunc Tumulum erexit Dominus Georgius
Taaffe De Raneety qui
Ætatis suae Anno 72 Ex Hac Vita, Migravit die 18 Martii Anno Dom. 1723
Et eundem Reparavit Dominus Jacobus
Taaffe De Raneety Anno Domini 1728
Shield, a cross. In Hoc Signo spes mea est.

The cross erected to the same George Taaffe on the roadside at White Cross, a mile north of Louth has been described in the 1908 Journal.

EDITOR.

DRUMCAR.

After the lapse of about a century comes an inscription on a headstone in the churchyard of Drumcar, which was, as stated on the front of it:—"Erected by Joseph Breagy of Ardee as a testimony of filial duty and a Memorial over the Burial place of his Family, Wherein are Deposited the remains of his Father John Breagy, who departed this life Jan the 22nd, 1809, aged 45 years"

The upper portion of the stone on both sides is elaborately carved to show an IHS and emblems of mortality just as on many ordinary tombstones. But on the back may be read the following lines:—

Here lies a man whose ^[heart carved] neer knew
Nothing but what was just and true.
He to the poor was surely kind,
Eternal rest his soul may find.

These lines are commonplace enough to escape attention, but they are followed by four more lines in Irish, which rhyme in the ordinary English manner. In them also the word for heart is indicated by a representation in outline as is common elsewhere. At the foot is the name "Pat. O'Brien," who was probably the stone-cutter, and perhaps the author of the poetry English and Irish.

Ṗṑṑṑ ḁ ḁṑṑ ṑṑ ṑṑṑṑ ṑṑ ^[representation of a heart] [ḁ ḁṑṑṑṑ] ṑ ṑṑṑ.
ṑṑṑṑ ṑṑṑṑ ṑṑṑṑ ḁṑṑ ṑṑ ṑṑ ṑṑṑ
ḁḁ ḁḁṑṑṑṑṑ ḁḁṑṑ ṑṑ ṑṑṑṑ ṑṑṑṑ
ṑṑṑṑṑ ṑṑṑṑ ṑṑ ḁḁṑṑ ṑṑ ṑṑṑṑ.

PAT O'BRIEN.

Laid under this stone is a heart without stain
(ṑṑṑ ṑṑṑ) or ḁṑ ṑṑṑ, (his heart is mouldering)
One who never thought of anything that was bad,
But charitable and gentle with poor people
May he get safe rest to-night.

ṑṑṑṑṑ=ṑṑṑṑṑṑṑṑ . . . ṑṑ ḁḁṑṑ = ṑ ṑṑṑṑṑṑṑ (?)—EDITOR

This inscription seems to be almost the sole representation in Louth during the century prior to the present revival movement.



The Fitz Rerys, Welsh Lords of Cloghran, Co. Dublin

By E. CURTIS, M.A., Professor of History, Trinity College, Dublin.



HEREDITH HANMER, in his *History of Ireland*, written in 1571, says "In the time of Henry I lived Griffith ap Conan, Prince of Wales, that was wont to brag that his mother was an Irishwoman, and that he himself was borne and of a child brought up in Ireland." Again "in the time of Henry II Biryd (*recte* Riryd), son of Owen Gwynnedd, Prince of Wales, was lord of Cloghran, and had a son Howel by an Irishwoman."¹ D'Alton (*History of Co. Dublin*, p. 265), writing on Cloghran, says "according to a Close Roll in the Tower of London in 1222 'Richard of Wales' paid homage, fealty and relief to the King for six carucates (i.e., some 720 acres) in Cloghran and Ballybren. In a roll of 1224 he is called Roderic. Early (*sic*) in the fourteenth century Thomas Staunton, having married Johanna, secured licence to lease 140 acres."

From these statements, none too accurate, we may expand the history of the family of FitzRery which, sprung from a Welsh Prince, held land in North County Dublin before the Norman invasion and remained in possession there till the end of the seventeenth century.

Cloghran "of Swords" lies in the barony of Coolock and in "Fine Gall" the territory held by and called from the Ostmen, or Norse-Irish of Dublin in the eleventh and twelfth centuries. The townland contains some six hundred acres (compare with the six carucates mentioned above).

The life of Gruffydd ap Cynan ap Iago is well known to us from the almost contemporary Welsh biography *Hanes Gruffydd*.²

His father, Cynan, a prince of the reigning stock of Gwynnedd (N. Wales), being expelled by rivals in 1039, fled to Dublin, was welcomed by the Ostmen and married Ragnell (Raghnilidr in Norse), daughter of "Avloed" (Olaf), King of Dublin and of Man. Their son Gruffydd was born about 1055 at Dublin, and fostered at a place called "the *cymmwd* of Colomcell three miles from where his mother and foster-mother lived." So the *Hanes*. Colomcell is our Saint Columcille, the founder of the Abbey of Swords (Sórd Columcille); *cymmwd* (commote) may be equalled with the English hundred or Irish *tuath*, and here represents the monastic lands.

Olaf himself, who died in 1035, was the son of Sitric Silkbeard, King of Dublin (died 1042), who married Slani, daughter of the famous Brian Borumha; Olaf's

1. *Ancient Irish Histories* (1809), Vol. II, p. 16-17.

2. *Ed.* Arthur Jones, Manchester Univ. Press, 1910.

wife, the mother of Ragnell, was Maelcorcra, daughter of Dunlaing the Irish King of Leinster. Sitric, moreover, was descended from Harald Haarfagr, King of Norway. Of these royal descents of his hero the writer of the *Hanes* makes much.

After spending his youth in Dublin and its contado, Gruffydd ap Cynan sailed in 1075 with Norse-Irish auxiliaries to Anglesey to fight for his rights to Gwynnedd, but not till 1099 did he secure Mona, and only in his later years did he get peaceable possession of N. Wales. Till 1099 he lived a viking life, harassed by Welsh rivals and the Normans, and constantly seeking refuge in Dublin or Man. His fame, however, before he died in 1137 as "*Princeps Brittonum*" was widespread: a friend of the bards, a lover of Irish culture, as we see from his pride in his Irish blood, he introduced the Gaelic bag-pipe into his kingdom and brought in Irish experts to improve the harp-music of Wales.¹ To turn to his Irish connections, it is clear that he held lands and had a *pied-à-terre* in the Norse territory in Fingall. Though not named in the *Hanes*, it is safe to say, in view of later evidence, that these were at Cloghran, which is about one and a half Irish miles from Swords (the *Hanes* says the "cymmwd of Columcell" was three miles from where his mother and his foster-mother lived). The lands at Cloghran would be his mother Ragnell's wedding-portion from her father Olaf when Cynan ap Iago married her.

Gruffydd's son Owain ruled in Gwynnedd from 1137 to 1170. This Owain had seven sons. The seven sons were Rhun, Hywel, Iorwerth, Maelgwn, David (Dafydd) Rhodri and Rhiryd. On their father's death a division of his estates was made among them, in which Rhiryd got Cloghran in County Dublin, an inheritance from Gruffydd ap Cynan. War broke out among the brothers; Hywel was killed, and Dafydd got the upper hand and drove Maelgwn into Ireland whence he returned in 1173 and was taken and imprisoned by Dafydd. Then Rhodri overcame Dafydd, but in 1190 was driven by his kinsmen, the sons of Cynan, out of Anglesea. Flying to Man, he married a daughter of Godred, King of that Island, and in 1193 returned to the fight, but died in 1195. What between their ancestry and their flights to Ireland and Man, these grandson of Gruffydd must have been at least as much Norse and Gaelic as Cambrian.²

The above Riryd (Hanmer's misprint Biryd) therefore had lands in Cloghran, in 1170 when Henry II arrived, and possibly before in his father's lifetime. Strongbow, who took Fingall after the capture of Dublin added it to his earldom of Leinster, and after him Henry II must have confirmed Riryd in these lands. Of the son of Riryd, Howel, by an Irishwoman, whom Hanmer mentions, I find no trace; it may be a confusion with Owain's son Hywel.

Owain ap Gruffydd's third son Iorwerth finally succeeded him as prince of North Wales, and Iorwerth again was followed by his son Llywelyn the Great, who ruled from 1194 to 1240, married Joan, the illegitimate daughter of John, King of England, and was the greatest leader of his race for centuries. Through an illegitimate daughter, who married William Gorm de Lacy (son of Hugh de Lacy, first Earl of Meath, by his Irish wife Rose O'Connor) Llywelyn enters into Irish politics.

The earliest references we have to the first Riryd are as follows:—Alan's early sixteenth century Register of the See of Dublin, in defining the 'land of Ocadesi'

1. See *Dict. Nat. Biog.* on him and Hanmer also.

2. See J. E. Lloyd *Hist. of Wales* II, pp. 549-88. Professor Lloyd has kindly written me some notes on this subject which have greatly helped me. The old genealogies give Owain six sons, but Powel's '*Historie of Cambria*' (1811 edition, p. 165) gives among the sons of Owain a seventh, 'Riryd, lord of Clochran in Ireland,' and though his evidence is sixteenth century, Professor Lloyd accepts it, as based on some sound early pedigree.

i.e., O Cathasaigh, chief of the Saithni, who held the present barony of Balrothery West in Co. Dublin, but was dispossessed in 1170, and his lands annexed to the English Crown, includes in it "*ecclesiam de villa Ogari et terram Regredi alias Riredi*." As Alan was copying the most ancient records, this is proof that the first Riryd was tenant before the Conquest and held of an Irish chief, afterwards having his status secured by the Normans.¹

Another reference is from *Crede Mihi*, the most ancient Register of the See of Dublin. Some time after 1212, when Archbishop John Comin died, G., prior of Llanthony, Gloucester, says that he and Archbishop John held for a long time and jointly all the churches, chapels and tithes of the land which belonged to "Okadesi," which is in the diocese of Dublin. Finally the Archbishop made over to him various churches and chapels which he names, and among these are *ecclesia de villa Ogari, ecclesia de villa Stephani de Crues cum pertinentiis suis scilicet obventionibus de terra Richerid Machanan*.²

Riryd lived till 1215, and on his death in that year his son Kenereg fitz-Ritheric, "a Welshman," offered a hundred marks to have the land which belonged to his father in Ireland. The fine was soon after remitted in part by Henry III on petition of Llywelyn Prince of Wales, brother-in-law of Henry.³ We find that the family of Gruffydd ap Cynan had also property in Dublin itself. A mandate was issued in May, 1218, to the Justiciar "to hold an inquisition in the venue of Dublin as to whether Mailgun uncle of Llywelyn, Prince of N. Wales, had seisin of the land held by Adam le Savonier in Dublin, and if it appears that Mailgun had seisin, to cause seisin to be given to Llywelyn his heir." Another record of 1281 refers to a plot (*placea*) in Ostmantown, the Norse suburb of Dublin, which 'lord Rericus Makanan formerly held' (*aliquando tenuit*) and this may be the original Riryd himself.⁴

Llywelyn's kindly interest in Kenereg fitzRitheric would alone indicate a blood-relationship, if we had no other record.

This Kenereg, the second of the family, held Clochran till his death in 1222. A grant of lands by him to St. Mary's Abbey, Dublin, survives, and is of so generous a nature as to indicate he was a substantial landowner.⁵

In November, 1222, "Righerid le Walleys," i.e., the Welshman, offers homage and relief to the King for six carucates in Cloghran and Balibren, which Kenewrech Makanan his brother (deceased), whose heir Righerid is, held, as he says, of the King *in capite*. Two years later (1224) this 'Rotheric' as he is now called, is given seisin of ten carucates in Cloghran, etc., *in capite*.⁶

Compare with this D'Alton's statement that in 1222 "Richard of Wales" paid homage and relief for six carucates in Cloghran and Ballybren. In October, 1229, a royal grant was made to one Geoffrey of Appleby "that he hold peaceably till the majority of Ririth fitzRirith, nephew and heir of Kenwrec fitzRitich, ninety

1. Alan's *Reg.* copy in T.C.D., Vol. II, p. 583.

2. *Crede Mihi*, ed. Gilbert, p. 57-8.

3. *Cal. Doc. Ir.* I, Nos. 673 and 830.

4. *Ibid.*, 830 and *Chart. St. Mary's* I, p. 486.

5. *Chart. St. Mary's* I, p. 75—grant by Kenewreg fil' Rigrig of various lands about Cloghran; one of the witnesses is Geoffrey de Marisco, Justiciary from July 1215 to 1221.

6. *Cal. Doc. I.*, No. 1059 and 1198. 'Makanan,' which is applied to several members of the family is, suggests Professor Lloyd, 'Mac Cynan,' i.e., an Irish patronymic, implying descent from the original Cynan. At first I thought it a misspelling of Macchavan, MacOwain, but I prefer Prof. Lloyd's clearer conjecture.

acres which the said Geoffrey had in Ballybren of the gift of Kenewrec fitzRyryth." Thus Kenerec had died in 1222, his brother Ririth or Righerid then succeeded and died in 1228 or 1229, leaving a son and heir Ririth, the third of the name, then under age.

The earliest sheriffs' accounts for the Vale of Dublin (1228) record "a hundred shillings for mercy to Ritherid Macchanan;" this was probably Ririth the second; what the offence was we know not.¹

Henceforth the FitzRerys as they were called, tenants in chief of a goodly estate at Cloghran, are found among the higher ranks of the Anglo-Irish colony.

In August, 1282, John son of Ryryth is found as juror on an inquisition regarding the Liberty of Meath. In 1311 the death of Lord John fitzRery is recorded; in 1318 Ririth son of John is sheriff of Dublin; and in 1326 Nicholas Reryth is tenant of twenty acres in Dermotstown in the parish of Balscadden under the prior of Holy Trinity, Dublin.²

About 1327 Ryryth son of John makes surrender and quitclaim of his rights in the manor of Glassath *alias* Clonsagh and Maynine, viz., in seventy-seven acres in Cloghran which he claimed by seisin of Ryryth, son of Ryryth, his great-grandfather, to the abbot of St. Mary's, Dublin. Among the magnates summoned to assist Edward III in Scotland in 1335 is *Reiricus fil' Reirici*. In 1368 John fitzRicher was captured by the Berminghams of Offaly, then at war with the government. In 1387 we find a mandate from Richard II to Henry Hegrewe concerning the lands of Cloghran and Ballybren, which have been granted to Thomas Staunton and his wife, Johanna, daughter of Thomas FitzRery, as they have received full pardon for all transgressions concerning said lands.³ Compare this with D'Alton's statement. A further note of his (p. 265) adds that the Taylors got Cloghran at the end of the fourteenth century, after them the Holywoods and in the sixteenth century Barnewall and Nugent. But this did not end the family name, though it ended their direct connection with Cloghran.

In 1428 Donat Macraitti, Bishop of Killaloe, granted the manor of Galrotheston in Co. Dublin to William fitz Reuher(? FitzRery) instead of Hamoundston in County Limerick.⁴

Under Henry VI and Edward IV (1459-1467) Robert FitzRery was Attorney-General and Justice of the Common Pleas (1470). Piers FitzRery was Warden of the Guild and Fraternity of S. Mary at Mulhuddart in 1470.⁵ In 1550 among general pardons from the Crown we find one to John FitzRery of Balwenston in County Dublin.⁶ In Charles the First's reign Christopher Seageron and Walter Archbold had the old FitzRery lands, and were seised of the half of Cloghran and Swords.

In 1649 among our landed gentry were Edward, Michael, Robert and Thomas Fitz Rery, who were all enrolled in 1660 as 'Innocents.' In 1664 Robert Fitz Rery

1. *Cal. Doc.* I, No. 1625, and App. 35th "Report of Deputy Keeper," 1903, pp. 29 and 31, and on latter page 'Rothery the Welshman' accounts for 9½ marks for disseisin.

2. *Cal. Doc.* II, No. 1953. *Chart. St. Mary's*, R.S., Vol. II., p. 340; *ibid*, Volume I, p. 261. *Acct. Roll Holy Trinity*, 1337-46, ed. Mills, p. 199.

3. *Chart.* as above I, p. 5. *Lib. Mun. Hib.* I, Part IV, p. 58. Twenty-third Rep. Dep. Keeper, 1891—*Cal. to Christ Church Deeds*, p. 124.

4. *Chart.* as above II, p. 19.

5. *Statutes of Ireland*, ed. Berry, H. VI and Ed. IV—see Index.

6. *Pat. and Close Rolls Ir.*, ed. Morrin (Henry VIII-Elizabeth.), p. 217.

of Coolatrath petitioned that his father had died above twenty-five years ago ; he himself at the beginning of the rebellion was not eleven years of age, and in 1652 had left Ireland and served his Majesty at sea.¹ By inquisition of 1687 it was found that Robert FitzRery had died, 25th June, 1682, seised of the town and lands of Colletragh (Coolatrath) in the barony of Nether Cross, Co. Dublin, and parish of Kilsallaghan. " His heir, Robert FitzRery, now holds of the King in free and common socage." In 1693 it was found by inquisition at Kilmainham that James Hacket, attainted of high treason in 1691, was seised of the lands and town of Coolatrath, etc., by virtue of a mortgage of forty pounds p.a. paid by the same James to one Robert FitzRery.² With this Robert, who probably lived into the eighteenth century, I end this survey of the history of the FitzRerys, for though the family must have lasted on I find no mention of them in such printed eighteenth century records as I have looked at.

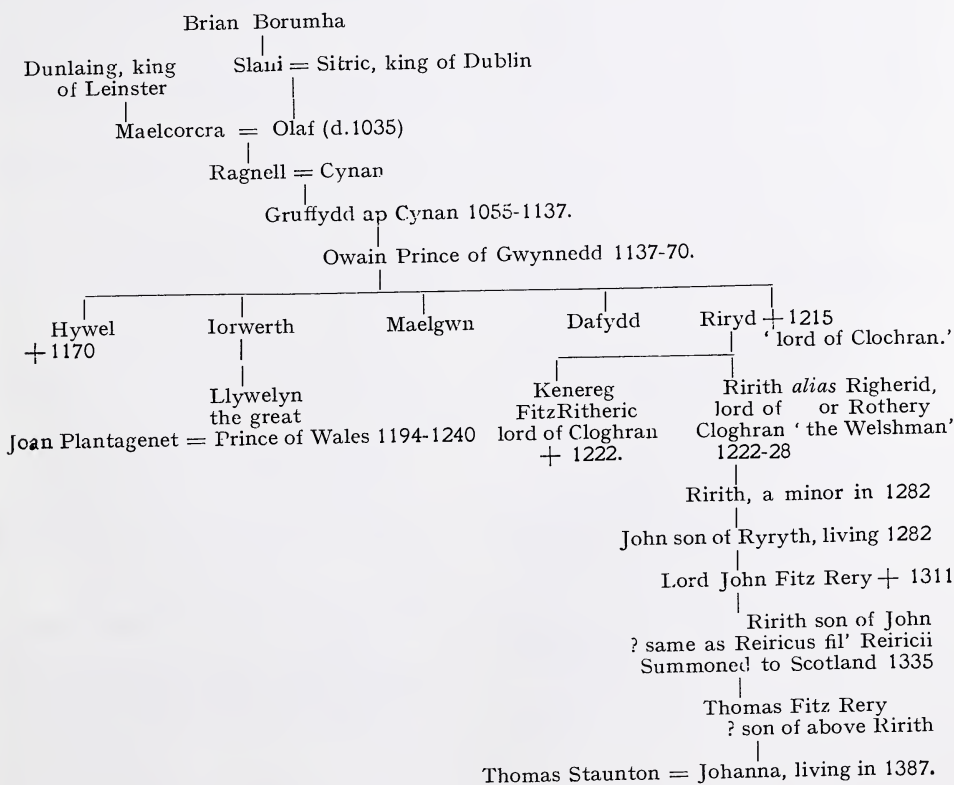
The " Welsh lords of Cloghran " as I have called them are a remarkable instance of a non-Gaelic family holding a goodly estate in Ireland from a century and more anterior to the Norman invasion, uniting the best blood of Wales, Ireland and Norway, and remaining rooted in our soil till a couple of centuries ago.

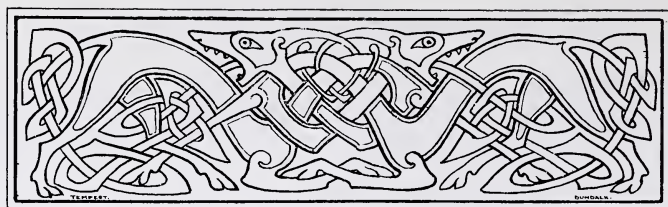
E.C.

1. *Inquis. in officio Rot. Canc. Hib. . . . repertorium*, 1826, I. Lagenia sub. Com., Dublin, O'Hart's *Landed Gentry, When Cromwell Came to Ireland*, p. 374 ; Cal. State Papers I, 1663-5, p. 517.

2. *Inquis.* as above, Lagenia *passim*.

THE FITZ RERYS TO 1400.





Poem to Ó Conchobhair Sligigh.

By Maol Sheachluinn na nUirsgeal Ó hUiginn.

EDITED BY REV. L. McKENNA, S.J.



THE prince here addressed is Brian, son of Domhnall Ó Conchobhair Sligigh. His mother was Raghnailt, daughter of Toirrdhealbhadh (d. 1423) Ó Domhnaill. Succeeding his half-brother Muirheartach Bacach in 1403, he reigned over Cairbre till his death in 1440. For his career, one of ceaseless warring, cf. *Four Masters* 1403-1440.

Two poems written by Maolsheachluinn Ó hUiginn to Brian, have come down to us, this and another beginning "Each gan aradhain an fhearg." The author belonged to the bardic family of Í Uiginn, and was born and reared in Magh nEine in Co. Sligo. By way of a reward for eulogising Brian he got from that prince some land on Magh Inghine an Sgáil where he conducted his school of poetry for three and a half years. A quarrel with his patron caused his expulsion, but a new poem won his reinstatement. The present poem is a thanksgiving offering.

In the poem "Each gan aradhain an fhearg," as well as in this, he borrows from the *Cú Chulainn* saga the story or parable with which he points his morals, and from his constant use of which he got his nickname.

Three MSS. contain the poem, R.I.A. 23 L17, p. 51; 23 H8, p. 69, and the Stoneyhurst MS. (for a copy of which I am indebted to Rev. John MacErlean, S.J.). This last MS. is the only one which gives vv. 41-43.

1. Do bhriseas bearnaídh ar Bhrian
ní gabhtha dhó mar dhímhiadh
gidh bearna do brisde leam
ar chisde fheadhma Éireann
2. Gé bhrisim air im aonar
beirn le beagán iolfhaobhar
brisidhcaith bhearna ar chéad fear
géag as aithreamhla aigneadh.
3. Ní hionann agus é féin
meinic bhriseas beirn n-aigmhéil
ar tuir mBearbha níor bhlaghas
bearna as a bhfuil foltanas

I have broken a gap on Brian ;
yet, though gap be broken by me
on (him), treasure-house of Éire's
valour,
he must not take it as dishonour,
Though unaided I break a gap
on him with only a few sword-cuts,
that hero, whose spirit is as his sire's,
can break a gap on a hundred heroes.

Differently however from him
who often breaks dreadful gap (on
foes)
I have not broken on Bearbha's lord
any gap to cause anger.

4. Urchar beirne do bhriseadh
dom iomarchaidh aigeisean
is béimeanna ar a mbí neimh
is trí géirreanna gaisgidh.
5. Dá mhanaois bhrisde bearna
aige agus lann loinneardha
an tsoighead gémadh í ann
nocha mbí a hoiread agam
6. An t-arm lér bhriseas bearnaidh
ar chuingidh clann dToirrdhealbhaigh
ní fhuil ag an dearcóir dhonn
leathrom nach cuir i gcomhthrom.
7. Do rinneas beirn do bhlaghadh
air a hucht na healadhan
cóir labhra dá char i gcéill
mar tharla dhamh is hdoiséin
8. Seacht leithbhliadhna do léigeadh
gan chánaigh gan choimhéigean
Magh Inghine an Sgáil far sgail
ó fhinnbhile Chláir Chobhthaigh.
9. D'ionadh a n-airgheadh nó a n-each
ní coigillte ar chionn Chairbreach
fear uaim i n-oirchill a gcruidh
ná cluain oirchinn dá n-eachaibh
10. Mac Ragnailte an rúin chéillidh
gabhais fearg an bhflaithfhéinnidh
mar nar seachnadh uaim don fhior
cluain a eachradh nó a airgheadh.
11. Ní nar bh' iongnadh dhó dhá dhruim
mh'fhearg mhórsa re mac Domhnuill
lasaim go fear ar bhfeithmhe
gur bhean asainn imirche.
12. Brisdear agam n-a aghaidh
bearna ar Brian Ó Conchobhair
a bhaile rárag a-rís
tánag a bhaile i mbímís.
13. Níor briseadh beag dá uaisle
bearn air acht an aonairse
ó aois leinbh gus an lá a-niogh
gé tá re beirn do bhriseadh
- Shooting to break a gap
he has which I have not,
and fierce blows,
and the three sharp spears of valour.
- Two lances for breaking of gaps
hath he, and a gleaming sword ;
even his arrow,
I have naught to match it.
- As for the weapon with which I have
broken a gap on the lord of Toirrdh-
ealbhaich's race,
the bright round-eyed warrior has no
point of advantage
which this (weapon of mine) does not
counterbalance.
- With my poetry
have I broken a gap on him ;
I must explain how matters are
between him and me.
- For seven half-years
Magh Inghine an Sgáil was left
to my scholars without rent or hind-
rance
by the fair prince of Cobhthach's
plain.
- To the prince of the men of Cairbre
I cannot deny (?) that one of my men
was found trying
to steal their stock from their stead-
ings or stables
or that the choice of their steeds was
stolen.
- Ragnailt's wise-hearted son,
the warrior prince, was furious
because I did not prevent the
robbing
of his horses or stock by the man.
- Not strange, therefore,
my rage with Domhnall's son ;
I blazed out against my patron,
and he drove me from the land.
- But spite of this, I break a gap
on Brian Ó Conchobhair ;
I have come to his land again
I have returned to where I used to be.
- Never was gap broken on him
but this one—this is only a small part
of his glory !—
though from his childhood till to-day
he has been ever breaking gaps.

14. Mar sin nach aithrisdir uaidh
go ndearna an Chú ón Chraobhruaidh
bas ghéigshlim fár ghrádhach mná
lámhach éigrinn acht aonlá
15. Lá dá raibhe i nDún Dealga
Cú Chuluinn cruth naoidheanda
óidh na gcuradh ar an gCoin
slóigh Uladh i n-a fhochair.
16. D'éis an óil ar n-éirge a-mach
dá bhfacaidh an fhian Ultach
crann go nduille fheactha fhaon
ealta ag luighe dá leathtaobh.
17. Líonaid dá n-annsacht uile
mná Cóigidh chlann Rudhruidhe
gá cur do budh deacra dháibh
cur ris an ealta d'fhagháil
18. Do dhóigh a lámhach an laoich
iarraid ar athair Chonlaoich.
teilgtear uadh na heoin áille
fa tuar leoin is lúthgháire.
19. Marbhtar le Coin an chleasraigh
ar itghibh na n-ingheansain
na heoin don dírim dheaghbhan
fírrinn ceoil a gceileabhradh.
20. Ar roinn na healta don fhior
níor dhearmaid umpa acht Eimhear
do bhí ar Eimhir reacht fan roinn
deimhin nar chleacht an chomroinn
21. Gealltar uaidh 'n-a éiric sin
na céideoin eile d'Eimhir
do thurnfadh ar thaoibh an chnuic
ó chraoibh na n-urchar n-ordhruic
22. I gcionn trill tigid go cách
dá éan go n-éagcosg neamhghnáth
cia nach tabradh óidh orra
go slabhradh óir eatorra.
23. Tug bainchéile Chon Culúinn
grádh dearmhaireach dofhuluing
don cháraid iongantaigh éan
thánaig d'fhionnochtaibh oiléan.
24. Agraís Eimhear an fhuilt truí
a chonnradh ar Coin gCulúinn
fan dá éan gér dhainimh dhó
gan sgéal 'n-a haighidh umpa.
- Thus too 'tis told
of the Hound of Craobhruaidh,
that graceful-handed hero beloved of
women,
that he made bad shooting only once
Once Cú Chuluinn, comely hero,
was in Dún Dealga,
all the heroes regarding him
and the Ulaidh about him.
- Rising from the feast,
the host of the Ulaidh saw
a tree with foliage heavy weighted,
and a flock of birds upon it.
- The ladies of Rudhraidhe's race
are filled with desire for those birds ;
what harder task could be found
than the attempt to get that flock ?
- Trusting in the hero's skill
they put their request to Conlaoch's
father ;
he shoots at the fair birds ;
'twas a cause of (his) sorrow and
(the ladies') joy.
- The feat-skilled Hound slays
at the ladies' request the birds
for the company of fair women ;
sweet had been their music.
- When the hero distributed the birds
no lady did he forget but only
Eimhear ;
Eimhear was wroth at this,
she was unused to such a sharing !
In compensation Eimhear
is promised by the wondrous-shooting
hero
the next birds
which would alight on the hill-side.
- Soon there comes in sight of all
two birds of rare beauty,
a golden chain uniting them ;
who would not have loved them ?
- Cú Chuluinn's wife conceives
exceeding irresistible love
for the marvellous pair of birds
from the fair breasts of the isles.
- Heavy-tressed Eimhear urged
his promise on Cú Chuluinn
about the two birds, though 'twas
harm for him not to resist her.

25. Dá uair nó trí teilgthear lais
na heoin áille is níor amais
do bhí ar chonfaidh mar do chuir
trí hurchair tar na héanaibh
26. Feadh bliadhna ní dheachaidh dhé
athuirse na n-éan síthe
ní hiad imtheachta na n-éan
as inleanta acht an t-uirsgeál.
27. Gan éinéan riamh roimhe sain
do dhul do dhaltán Chathbhaidh
gan bheir ar Bhrian do bhlaghadh
riamh acht d'fheidhm na healadhan.
28. Ní gabhtar géill na teangadh
bearn ar Bhrian do bhriseamar
níor thadhaill bheir nachar bhris
dá lamhainn a fheidhm d'aithris
29. Líon timchill gacha tíre
i n-oirchill na hairdríge
rí Sligigh is sé sheolas
ní mé idir fhoillseogas.
30. Do fheadar budh éigean damh
cúl re cineadh a mháthar
ar Bhrian muna bhear dá cheilt
ar bhean a Trian an Tuaiscirt
31. Fogus d'fhéin Mhurbhoigh mise
ní fhéadaim a innise
mar do bhlagh a glaca cuir
's a chatha fa mhagh Murbhaigh
32. Ar Mhagh Luirg na learg solas
dá n-áirmhinn a urradhas
a ndearna Brian d'fhaghail ann
do bhiadh 'n-a fhalaídh oram.
33. Na táinte bó do bhean díbh
dá n-áirmhinn ar an airrígh
Fir Monach ní budh réidh rinn
i bhfolach go léir léigim
34. Síol Muireadhaigh is Manaigh
do chuirfeadh im cheartaghaídh
beith ag tuirim na dtreas thug
bheas gidh duiligh a ndearmud
35. Goill Connacht do chur dom dhruim
nó a n-iarmhoireacht ní fhéadaim
a bhreatha troma ar a dtigh
ná a chreacha orra d'áirimh
36. Ní fhuil éintír aca so
nach bí cuid éigin aca
ag gabháil lé chneas mar chailc
d'fhagháil treas nó dá dtabhairt.

Twice or thrice he aims
at the birds, but misses ;
he was furious when his shots
passed by them.

For a whole year he grieved
for (missing) those fairy birds ;
'tis not the story of the birds
I wish to dwell on, but my parable.

Never till then had bird
escaped Cathbhadh's pupil ;
rever was gap broken on Brian
except by poetry.

My tongue has never been defeated,
for I have broken gap on Brian,
and, dared I tell of his deeds
he never faced gap but he broke it.

Troops round every land
striving for the kingship
are led by Sligeach's lord
—but I shall not tell of this.

I had need, I know,
keep far from his mother's folk
it I omit not to tell what Brian seized
of the Third of the North.

I live near Murbhach's folk
and therefore cannot tell
how he broke their well-built castles,
and his hostings on Murbhach's plain.

Did I tell of his mastery
over bright-sloped Magh Luírg
Brian's harryings there
would mean enmity for me.

Were I to tell of the cattle-droves
my lord took from them

the Fir Monach would not give me
peace ;
I leave all this unsaid.

My telling of his attacks on them
would set against me
Síol Muireadhaigh and the Manaigh
—tho' 'tis hard not to tell of them.

I cannot bring on myself the Goill of
Connachta
or their adherents,
or tell of the stern terms granted their
folk or his harryings of them.

None of those lands
but has a party in it
siding with the white-skinned hero,
getting help or giving it.

37. Ní bhí anbhuaín i nUltaibh
ná coimhéirghe i gConnachtaibh
nach é triath an Tobair Ghil
as cliath chogaidh dá chairdibh
38. Cara ná deargnámha dhíbh
ní fhuil d'urradh ná d'airdrigh
d'fhine Chuinn dá gcuir leiscean
gan tuinn dá fhuil uimeisean
39. Le foluibh uaisle iomdha
is le tréidhibh tighearna
do chosain Brian clanna Cuinn
ó Bhanna siar go Sionuinn
40. Ní mionuighthea a Mumhain
bearna ar Bhrian Ó Chonchubhair
ní thig fian Eamhna dá fhios
bearna ar Bhrian gé do bhriseas.
Do bhri.
41. Bás inghine Í Bhriain do bhlagh
mo [chroidhe ?] créad nach bloghfadh
do ghnáth ní lugha do lá
mo chumha an tráth fá dteasdá
42. Móide do bhriseas bearnaidh
m'onóir a hucht Toirrdhealbhaigh
gan chur ris i dtráth tugha
ar chách do bhris bearnadha
43. Na trátha lé mbrisinn beirnn
a chroch Dé ar dheamhnaibh Ifeirnn
uaim ar dhearmad ag dola
ní neamhlag uaidh m'arudha.
- There is no turmoil among the Ulaidh
or upraising in Connachta
in which the prince of the White Well
is not a shield to his friends.
- There is no friend or foe among them all,
there is no noble or prince
of all Conn's race who side with him
but a flood of their blood is in him.
- By many noble relationships,
and by his princely traits
Brian has defended Conn's race
from the Banna west to the Sionann
- Never from Mumha
has gap been broken on Brian,
nor does Eamhain's host ever visit
him,
yet I have broken a gap on him.
- The death of Ó Brian's daughter has
crushed my [heart ?]—how would it
not ?
my grief now thou art gone ?
thy companionship (with me) has
mhde keensr (?)
- The more gloriously is my triumph
namely, the honour I have won from
Toirdhealbhaigh,
because he has no peer in hour of
battle,
he has broken gaps on all men.
- O Cross of God, the Hours
wherewith I used to break gaps on
hell's demons
are being neglected by me ;
poor therefore is my state.

Do bhriseas.

NOTES.

3c. Bearbha (riv. Barrow) here as Boyne, &c., stands for Eire. 6c. Toirrdhealbhaigh Mór (d. 1186), ancestor of all the I Chonchobhair. 8. Magh Inghine an Sgáil can not be identified. It was apparently in the bar. Cairbre (in Co. Sligo) and may have been the same as Magh nEine. 9b. Cairbre, bar. Carbury. 14-26. The Story of Cú Chulainn as told here is a summary of one in *Serglige Conculaind* (Irische Texte I) except that Eimhear, Cú Chulainn's wife, takes the place of Eithne (cf. O'Curry *Man. Cust.* ii., 194). 15a. Dundalk. 18b. Conlaoch was Cú Chulainn's son. 30d. Trian an Tuaisgirt apparently here means Tír Conaill. 31a. Murbhach in par. Drumhone, Co. Don., was O Domhnaill's chief seat. Brian burnt it in 1419. 32a. Mac Diarmuda's country. 34a. Sjol Muireadhaigh, the families of O Conchobhair, Mac Diarmuda, &c. Manaigh, people of Co. Fermanagh. 35a. The *F. Mas*, give an account of his big hosting in 1412 into the Burkes' country, when he burned Castlebar, &c. 37c. An Tobair Geal is not identified. 41a. Brian's wife may have been a daughter of O Briain of Tuadh Mumhan. There is no reference to her elsewhere. 42b. Toirrdhealbhaigh is probably O Domhnaill (d. 1423), who, though grandfather of Brian, was constantly at war with him.



The Passing of the Chalk.

By GRENVILLE A. J. COLE, F.R.S., M.R.I.A., Professor of Geology in the Royal College of Science for Ireland.



HE lost rocks of a country are sometimes quite as interesting as those that remain upon its surface. The very fact that they once existed, and protected those in which modern features have been carved, may go far to explain the character of these features at the present day. In the geological history of a county, which is, after all, but a continuation backward of its archæological history, they may count for much. Their treatment, moreover, involves a considerable exercise in reasoned and agreeable speculation.

The "white limestone" of north-eastern Ireland was long ago recognised as contemporaneous with the chalk of England. It is an attenuated representative, laid down near the shore-line of the transgressive cretaceous ocean, which spread southward and eastward over the greater part of the European area, away to Syria and Egypt, and into north-west India, finding there a shore in the lost continent of Gondwanaland. The preservation of cretaceous strata in Ireland in the country between the Lagan and Lough Foyle is due to the enormous outpourings of lava that occurred in early Cainozoic times. The white limestone now appears as a fringe beneath dark forbidding scarps of basalt. The value of this protecting cover is seen also in the red triassic marls and sandstones that are prevalent on the lower slopes. A strip of these strata remains near Carrickmacross and Kingscourt, showing how large an amount has been elsewhere worn away. What, then, was the former extension of the chalk?

Flints occur both in the cretaceous and the carboniferous limestones of Ireland; but these from the cretaceous strata weather white or brownish-white on their surfaces, and are recognisable from the common "cherts" of the grey limestone. Cretaceous flints occur abundantly in the glacial deposits of the east coast of Ireland. They increase in size as we reach the boulder-loams of the county of Waterford, and those west of Carnsore Point must have come from some band of chalk close at hand. Cretaceous flints are known in Inisbofin and other islands of the west, and there seems now no reason to attribute to a source in Londonderry those cited by J. R. Kilroe¹ from the glacial drifts of Inishowen.

The dredgings carried on in the Atlantic by the Irish Fishery Survey from 1901 onwards have widely extended our knowledge of the deposits of the cretaceous ocean.² Both chalk and cretaceous flints have been found in some abundance

1.—"On directions of ice-flow in the north of Ireland," *Quart. Journ. Geol. Soc.*, London vol. 44, p. 330 (1888).

2.—*Mem. Geol. Survey of Ireland*; G. A. J. Cole and T. Crook, "On rock-specimens dredged &c.," with map (1910).

between 50 and 700 fathoms west of the coasts of Donegal, Mayo, and Kerry, in latitude $51^{\circ} 23'$ N. and long, $11^{\circ} 38'$ W. at 468 fms., 27.25 per cent of the stones dredged up consisted of these materials; 20 per cent. seems an ordinary figure for this southern region; and it must be remembered that a larger amount of chalk must have been lost by comminution and solution than has been the case with the associated crystalline rocks and sandstones. The study of the Porcupine Bank, which is now 100 fms. below water, shows that the rolled material in the Atlantic probably accumulated on land during an epoch of denudation, and then became submerged. We are here dealing with a sea-floor that was once part of a larger Ireland. May not the chalk have been deposited across the present Irish area?

A. J. Jukes-Browne, in his *Building of the British Isles* (p. 333, 1911), believes that the late cretaceous sea "extended continuously out into the Atlantic [across the central area] and round the west of Ireland."

E. Greenly discusses, in his fine *Geology of Anglesey* (Mem. Geol. Surv. Gt. Britain, 1919) the mass of chalk that must have existed down to comparatively recent times in the basin of the Irish Sea, and he traces lost cretaceous strata eastward across the heights of Snowdon. Even if a bulge of higher ground rose in the "Caledonian" country of Cavan and Longford, we may judge from the present position of the chalk in the county of Antrim that the land of Louth lay beneath the cretaceous sea. What, moreover, was the nature of the cover beneath which the crystalline igneous rocks, of oligocene age, consolidated in the Carlingford region and in Mourne? Probably any surface manifestations of the subterranean activity, any upwelling of molten matter broke here, as in the north, through a country of undulating downs.

Huge blocks of chalk have been imported into Aberdeenshire from the North Sea area. The abundance of flint implements in Norway has suggested there also a former extension of chalk, connected, no doubt, with that still seen in Denmark. The immense acreage of this soft foraminiferal limestone that has been lost in England is at once apparent from a study of the geological map north-westward from the Chiltern Hills. It is a quaint reflection that in all probability the features of the Salisbury plateau at one time concealed the older structure of the county of Louth, and that this structure, through Cainozoic denudation, has once more come to light. But for the extensive weathering, in our soft Atlantic climate, the port of Dundalk might have resembled that of Dover, and the wool from high sheep-pastures might have sustained the reputation of Ardee.

PROLEEK CROMLECK.

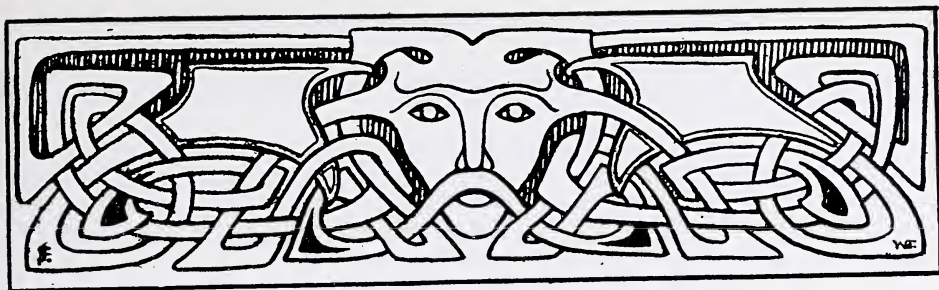
The element of daring embodied in the construction of a dolmen is nowhere displayed more finely than in the superb example at Ballymascanlan in the County of Louth. If the primitive type reminded the builders of a house, and by thinking backward, of a cave, design has here progressed some way towards an artist's dream of a cathedral.—From "*Ireland the Outpost*," by GRENVILLE A. J. COLE, F.R.S., M.R.I.A.



PATRICK BYRNE.

THE BLIND IRISH HARPER IN BARDIC DRESS.

(From a photograph taken by D. A. Hill and Robert Adamson,
Edinburgh, 1843.)



Patrick Byrne, the Blind Harper of County Louth.

THE biographical data of many distinguished Irish Harpers cannot be unearthed save in the most sporadic fashion or at a cost of much research. In recent years it has been my experience to receive numerous letters from Irish exiles in all parts of the world, from India, Australia, America, Brazil, South Africa, etc., seeking information as to old Irish minstrels. Among the harpers for whom information was much sought is Patrick Byrne, the blind harper of County Louth, who died in 1863. The only memoir of him so far is the brief notice in Mr. Bruce Armstrong's book on the Harp, published in 1905—a really beautiful volume printed in a limited number of copies (180) at two guineas. This notice was supplied by the present writer, as also a short sketch contributed to *Tempest's Jubilee Annual*, in 1909. Since then I acquired some interesting facts in connection with Byrne's career, and it may be of value to piece together what is known of this remarkable Irish Harper.

Patrick Byrne was born not far from Dundalk in Co. Louth about the year 1786 or 1787. He was taught by itinerant harpers and at the Belfast Harp School (under Anthony O'Neill) between the years 1804-1811. It is said that he was a nephew (or younger brother) of Christopher Byrne, harper, to whose memory a monument was erected in the parish church of Moorechurch, Co. Meath. This Christopher Byrne died in 1808, aged 33; and his monument is distinguished by having an Irish Harp—one of Egan's small harps—sculptured on it. Of course, there was also a Charles Byrne (Beirne, or O Beirne), harper, of an earlier period, who played at Belfast in 1792.

Between the years 1812 and 1820 Byrne acquired a great local reputation as a Harper, and in 1821 he was presented with a beautiful Egan Harp—the same as supplied to the Belfast Harp Society, but specially ornamented with shamrocks on the fore-pillar and on the harmonic curve, as well as on the sounding board. This presentation harp had 37 tuning pegs, but only 32 strings—the additional five in the treble being discarded as perhaps not of any use for the compositions played by Byrne.

In 1825 Mr. Byrne (for, be it understood, the Harper carried on the traditions of the eighteenth century harpers, as Bruce Armstrong writes, and only played in private houses and at concerts), went across to London, and was in much request. So famous did he become that he remained for about 12 years in various parts of England as an honoured guest.

Towards the Christmastide of the year 1836 the County Louth harper got a pressing invitation from the Duke of Buccleugh to pay him a visit. Accordingly

Byrne journeyed to Scotland, and enlivened the Christmas and New Year's festivities at the seat of the Scottish Duke.

From a contemporary Edinburgh newspaper of February, 1837, we learn that the Irish harper had received a most cordial welcome from the Duke of Buccleuch, "in whose halls he must have been a peculiarly appropriate object, as his appearance there could scarcely fail to recall the minstrel, who erst solaced the dame, who

" ' In beauty's bloom
Pined over Monmouth's early tomb.' "

The Scottish journal goes on to praise the powers of Byrne, and adds :—" His instrument is the genuine harp of old Ireland. Strung with 37 brass wires, of course, without pedals, and arranged in such a way that the tenor [no doubt the writer means the melody] is played with the left hand and the bass with the right. The musician, now in middle age, has been blind from infancy, but possesses an intelligent mind, joined to pleasing and modest manners. He received his musical education in the academy established at Belfast, for keeping up the use of the harp."

In a subsequent issue of the Edinburgh journal of February 25, 1837, we read as follows :—

" Mr. Byrne, indeed, completely realises the vision of the ancient minstrel. He plays with an enthusiasm which brings Carolan and his predecessors before the eyes of the audience. We observed that there is also a national peculiarity in his style, like the accent in speech, a certain wild plaintiveness, which probably none not of the manner-born could imitate. We never before were sensible of the full effect of The Coulin, Savourneen Deelish, Kitty Tyrrell and other slow tunes of the same class ; nor did our hearts ever dance in the same frolicsome measure to the planxties and other quick airs, which form a striking contrast with the others. The combined effect of the music and the musician in a quiet evening party is altogether delightful."

So enthusiastic were the people of Edinburgh over the performance of Byrne that they deluged him with invitations, and, in fact, he remained in the Scottish capital from 1837 to 1845. An interesting souvenir of his stay in Edinburgh by Mr. Bruce Armstrong—namely, the negative of a daguerrotype picture or photograph, of Byrne, taken in bardic costume by Hill and Adamson, which came into possession of Mr. Andrew Elliott of Prince's Street, Edinburgh. This picture was taken about the year 1842 or 1843, and is the earliest " sun picture " of an Irish harper. It represents Byrne seated playing on his Egan Harp, with his left hand playing the treble and his right the bass.

There is another excellent portrait of Byrne, in bardic dress, in the *Illustrated London News* of April 12th, 1845, representing him as he appeared in a *Tableau vivant* from the " Lay of the Last Minstrel," performed at the famous Waverley Ball at the Assembly Rooms, Edinburgh, on Tuesday evening, April 1st, 1845. This tableau was arranged by James Ballantyne. In the report it is added that " at the conclusion of the tableau Mr. Byrne played a national melody."

Meantime, there had been a revival of the Irish Harp in Drogheda owing to the zealous efforts of Father Thomas V. Burke, O.P., of that town. The Drogheda Harp Society was inaugurated on January 15th, 1842, and the first year's Report showed a class of 15 pupils, with Hugh Fraser as teacher, at a salary of £27 a year. Twelve new harps, manufactured in Drogheda, had been procured at a cost of £3 each. Strange to relate, the best account of this Harp Society, in 1843-4 is from

the pen of J. G. Kohl, a German traveller, who thus writes in his *Travels in Ireland*, published in 1844 :—

“ The Irish Harp, too, which I had seen in the picture of Paradise on the stone cross of Monasterboice, I again found during my sojourn at Drogheda. It was at the house of a Roman Catholic priest (Father J. V. Burke, O.P.), who gave us an Irish musical-poetical *soiree*, which I reckon one of the most agreeable *soirees* I ever attended. . . . The harp was produced, and a blind young harper prepared to play some old Irish pieces. . . . We were perfectly satisfied with our harper, for he was, in fact, a finished artist ; there are, however, others still more exquisite and more famed in Ireland. There is, for instance, a very distinguished harper in the County of Londonderry, of the name of Hempson, a blind man ; and another still more celebrated, named Byrne, whom I often heard mentioned, is, if I mistake not, also blind. The latter, I was told, was generally thought superior to all others. . . . Although the Harpers Society of Belfast was lately dissolved, yet another has been founded at Drogheda, of which the clergyman whose guest I was for a long time, is the soul and president. His whole room was full of harps, and comprised many new ones which had been made by his directions. With this Society a Harpers’ School is connected, in which are 16 pupils. It was in contemplation to give a concert the following week, at which seven harpers, mostly blind, were to play together. Unfortunately, it was not in my power to be present at this assembly of bards.”

From an old file of Dublin newspapers I learn that the first public concert of the Drogheda Harp Society took place on Monday, February 24, 1844, at which the whole class of 16 harpers assisted, under the direction of Hugh Frazer. Valuable help was also given by Miss Flynn, Mr. Halpin, Mr. Peter Dowdall, and Mr. McEnteggart. However, the Society collapsed in 1845—no doubt after the lamented death of Father Burke, O.P., which occurred on October 24, 1844.

As we have seen, Patrick Byrne was still in Edinburgh in 1845, but he seems to have returned to Ireland at the close of the year 1846 or early in 1847. He was then taken up by Mr. Shirley of Lough Fea, who retained him as domestic harper, and as such he continued for many years. He had been specially invited to play for Queen Victoria on her visit to Dublin in August, 1849, but he was taken seriously ill and was unable to appear.

There is nothing further to chronicle of him till the winter of 1862, when he was taken ill with an attack of pneumonia. After his recovery he arranged for a concert in Dundalk, and while staying at Sibthorpe’s Hotel he got a serious bronchial attack. One of his patrons, Lord Clermont, had him removed to the Louth Infirmary for special treatment, and he received every attention from his friend Doctor Brunker, but he gradually sank, and passed peacefully away on April 8th, 1863—the last of the great school of Irish Harpers.

W. H. GRATTAN FLOOD



Louth Ordnance Survey Letters

(Continued from 1920 Journal).

Notes in small type were made by Major General Stubbs. [Notes in square brackets are Editor's.]

CLONMORE.

Clonmore parish, situated 3 miles E. of Dunleer, is called by the people *cluáin mór*. In the T.L. of Clonmore are the ruins of an old church, called by the people *ceá'puti cluáin mór*. L. Kelly says it was used as a Protestant church. It is about 30 feet long and 15 broad, and about 14 feet in height (i.e., the side-walls); part of the northern side-wall is gone; the rest seems to retain its original height; and part of the eastern gable 'above the square' is off. On this gable is an arched entrance door, now stopped up with stone-work which is about 12 feet high and 9 feet in breadth. On the southern side-wall are 4 large window-places reaching to the top of the wall, and therefore now appearing open above. It was dedicated to St. Columb-Kille, who is the Patron St. of the parish, and whose festival is held on the 9th of June. The burial-ground is common to Catholics and Protestants.

A few perches from the eastern gable stands the new church, the yard of which is separated from the old churchyard by a wall, in which there is a gate common to both; there is no burial in it. About 10 perches to the east of the new church and in a straight line with it and the old one are the ruins of an old castle, said to have been latterly occupied by a man named Verdon.¹ The only part remaining is part of the walls forming the northern angle (a right angle). It is called in Irish *cáirteán cluáin mór*.

There are three moats in the parish—one in the T.L. of Killaly, called *móta éililais*; one in Ardballon T.L., called *móta Arobalan*; the third in Clonmore T.L., called *móta cluáin mór* (pronounced "moor").

1.—Abbot S. Ossene, son of Ceallach—*Trias Thaum.*, p. 450. Day, Jan. 1st.

The Clonmore Rath is not a rath, but a hill, and appears larger from the fact of its being constructed on the summit of a slope towards the north, which gives it from that side the appearance of being very much larger still. It is in a field by the farmhouse now belonging to Mr. Clarke, Post-master of Dunleer [now, 1921, Mr. Butterly's], and is about half a mile (statute) W. by N. of the church of Clonmore. As you look at it from the northward its base seems to extend about 65 yards, and has a height of about 40 feet.

[Apparently General Stubbs at first regarded this hill as an artificial mote—an impression which its shape and steepness gives to many on first sight, till a closer examination and a comparison with similar high ridges of land a few perches north show it to be a natural formation.]

[1. The chief seat of the Verdons in South Louth from the 13th century.]

PORT.

Port parish is situated 4 miles to the E. of Dunleer, and 5 of Castlebellingham to the S.E. The parish lies along the seashore, hence its name πορτ may signify a harbour.

In Port village are the ruins of an old church called τελερπιττόρτ; it is 12 yds. long and 6 broad, and side-walls are 10 feet high. On the eastern gable, a great part of the top of which is thrown off, is a door round above, $7\frac{1}{2}$ feet high by 5 broad; on the south side-wall is another of a similar form, 7 feet high by 4 broad; the western gable is pulled down as far as the square; on the N. side-wall is a square door, $5\frac{1}{2}$ feet high by $3\frac{1}{2}$ broad, also a long but narrow aperture between the door and the E. gable, and another of the same shape and size opposite it on the S. side-wall. We could find to-day no traditional account concerning it; however, on a former occasion we have learned from tradition that it was built by a priest named Βάριά (Barry), and also that there was a nunnery opposite it to the S.W., on the site of which a man named Michael Heeney has his dwelling-house; it was destroyed by Cromwell, and the nuns were killed. In an apartment of Heeney's house where the nuns (nine in number) were killed (part of the old walls of the nunnery are said to be included in the house) an earthen crock was found in which there was lace, when it (the lace) was touched it was like dust retaining the appearance of lace. Some give a nod, significant of money being found in it too. Patron day—Corpus Christi—a memorable feast.

DUNANY.

Dunany parish, situated 5 miles E.N.E. of Dunleer, called by the people Δύνανα; they say Δνα was a female fairy, from which circumstance it seems probable that it is the celebrated Δνε that is alluded to. In this parish on the seashore is a stone, which they call in Irish εαταοιρ Δνα, and in English "the madman's chair," to which they say all insane persons steer their course from every part of Ireland, and they believe that whoever sits in this "chair" continues for life possessed of the same degree of sanity or insanity which he had previously; this causes the friends of the patients to watch them carefully and keep them confined, lest they should indulge the fatal propensity. Finigan says there was formerly a whitethorn bush on the rising ground immediately above the chair, and commanding a view of it; no traces of it remain now.

In the T.L. of Dunany are the ruins of an old church; it is 17 yards long, and about $16\frac{1}{2}$ feet broad; the western gable, which is perfect, is entirely covered with ivy, which reaches nearly thirty feet above the ground; the southern part of the E. gable is destroyed; in this gable there is a pointed window-place 4 feet high by 1 foot in breadth; the N. side-wall is almost level with the ground, and likewise the southwall, except a small part, about 15 feet high. Catholics and Protestants are interred in the graveyard. The patron day of the parish is the 27th of December, the festival of St. John the Evangelist.

[1. The dun is said to have stood on the part of the clay promontory of Dunany Point, which collapsed from the wash of the tide at its foot, within the last century, but the tradition is not very general. A roadway and a field's breadth around the Point, extended beyond the present edge of the headland, up to seventy years ago, but has been undermined and washed away by the sea since.]

[2. Latterly called the "Mad Chair," a large sea-worn stone somewhat bigger than, and roughly resembling a large chair, about 50 yards out in the beach, in the bay, just south of the Point, and covered at high water.]

SALTERSTOWN.

The parish is called *παραιτε θαλε αν τραλιν*. The only signification assigned for the latter part of the name is, that it might be so named from its lying along the seashore.

In this parish are the ruins of an old church—the length inside the walls is nearly 12 yards, the breadth 6; the eastern gable is levelled with the ground; only two detached parts of the S. sidewall, 8 feet high, on one of which next the eastern gable is an air-hole, remain; one-third of the western gable to the south has fallen off to considerably near the ground; on the top is a square opening about 2 feet high by 1 broad—reaching the extremity—the northern sidewall does not exceed $5\frac{1}{2}$ feet in height. There is a burial in the churchyard; Protestants are not interred in it; people say it was never used as a Protestant church. Patron day of the parish is the 7th of June. *Halamog* is the patron saint. We have no account of such a saint, it might be *Χαλαμος*. There is a *well* called *τοβαρ χαλαμος* situated near the seashore about $\frac{1}{4}$ of a mile to the N.E. of the church, at which a station is performed by persons having ague or otherwise afflicted, as a remedy.

The conversion of the Irish name of this place into Salterstown is only an instance of the common custom of Anglicising the Irish terms. Not far from this in the townland of Ballynagrena, is the small village or 'Suntown' on the Ordnance Map, a similar translation.

['Psalterstown' is also suggested by local tradition as a derivation from the recitation of the Psalter in the ancient Monastery that is supposed to have been attached to the Church.]

Patron St. Colman, Abbot of Linn Duachail—[The patron of the parish is more usually supposed to have been St. Colman, Bishop of Dromore, whose Feast Day falls on 7th June—the Patron Day. But General Stubbs' suggestion seems reasonable, as there is nothing recorded to connect St. Colman of Dromore with Salterstown, and possibly the Commemoration of the native saint was assigned to same day, or the patron day was fixed by a confusion of the two saints.]

[Linn Duachail Monastery is two miles west of Salterstown, beyond the river Glyde, at Annagassan, in the parish of Dromiskin. See Genl. Stubbs' note on Annagassan, following, and Rev. J. B. Leslie's History of Kilsaran.]

DYZART.

Dyzart parish, situated $1\frac{1}{2}$ mile East of Dunleer, is called *Δυζερτ* by the people. In the T.L. of Dyzart are the ruins of an old church, which Jack Mathews who gave the names of the townlands called *τεα'ρυντ μαυρ εαοιτ* and *τ-οιρορτ* it is about 17 yds. long, and 15 ft. in breadth, and the side walls are about 12 or 13 feet high. On the northern side wall is an arched door 6 feet high and $3\frac{1}{2}$ wide; this wall is almost demolished; there are two detached portions of it standing. The western gable is slightly injured. There was a vestry at the eastern end of the church 7 yds. in length, no remains of which now appear, unless a detached portion of a wall, with an arched door or window 4 feet high, standing at the eastern end of the church, may be a part of it. Inside the ruins near the southern wall is part of the walls of a tomb erected by the Livens,¹ who were the proprietors of Dyzart before the Belles. J. Matthews says the old church was never used as a Protestant church—no Protestants are interred in the graveyard. It was dedicated to *μαυρ εαοιτ*, the patron saint of the parish; they say *μαυρ εαοιτ* was a woman, and say that she lived where J. Matthews' house now stands,² some call her *θαυρ εαοιτ*. About 100 yards to the N. of the church is a well *τοβαρ θαυρ εαοιτ*, dedicated to this saint at which there was a station, but they perform it now in the chapel on the patron day of the parish,

which J. Matthews says was 11 days after the 1st November. This agrees with the calendar, which says 12th November.⁴—

Meiceat Caoil ós ó D'ireart. Meitle Caoile i b'fíartha.⁵ Maup caoil is evidently a corruption of Meiceat caoil where Dysart is stated to be—i b'fíartha i.e.—in Ferrard, in which Dysart Parish is situated.

Barmeath T.L., in which is the residence of Sir Patk. Bellew, M.P., is pronounced by the Irish-speaking people beairne beaḡa, the former part of which they say signifies *a gap*, and the latter *bull-rushes*; when they pronounce it after giving this explanation they say beairne b'eaḡa, pron. ea like *e* short, and ó guttural; some say there was formerly a gap in the T.L. called beairne méaḡa, i.e., Meva's Gap; this is probably the true origin of the name, as the letter *m* appears in the Anglicized form of it. Within Sir Patrick's demesne are the ruins of a chapel, the walls of which are entire, it merely wants the roof. It is 10 yards long and 5 broad on the outside; the side-walls are 12 feet high. On the S.E. (S.) gable there is an arched door which is kept closed to prevent strangers from entering; it is 8 feet high and 4 feet wide; over this door is the following inscription:—

This chappel was built | by Mary Dillon relict of | John Bellew, Anno Domi 1671 | may their soules through the mercy of . . . | God rest in peace. Amen.

On the N. (N.W.) gable there is a pointed window-frame. A little to the west of the chapel is a small hut, which they call a *Hermitage*; the walls consist of large trees, the branches being bent over so as to form the roof.

Poem on Barmeath by Michael Cavanagh of King's County, a beardless young man, quoted for us by Simon Finegan, of Dunleer.

[The verses are merely a conventional description of the beauty of the woods with no local reference whatever.—Editor.]

Jack Mathews says there was an old moat in Gallagher, which was called moḡa ḡillaḡ—moḡa baile ḡallaḡ. None of it now remains.

1.—Livens or Levins never were proprietors.—F. W. STUBBS They were a family of farmers.

2.—The figures 71 are not entirely legible on account of a chip being broken off the stone.

[3. Now the house of John Mathews, grandson of the above.]

[4. The Patron is now (1921) observed on Ascension Thursday, when the graves are visited and dressed, but the tradition of the old patron day in November, remains, and the day is called boḡcoit, apparently a corruption of baup caoil. The well is also known.]

[5. 12th Nov. Metheal Chaol, virgin of Disert, Meithle Caoile in Fir Arda—Martyrology of Donegal.]

DRUMCAR.

Drumcar parish, situated about 2 miles S.W. of Castlebellingham, is called in Irish D'ruim cārao (Drum harru)—for the latter part of the name there is no meaning assigned¹. In the T.L. of Drumcar are the ruins of an old church within the demesne of Mr. McClintock's house, which is called by the people tea'putt o—c—. James Verdon says that it was erected before any other church in the neighbourhood, in proof of which assertion he states, that when the church of Kilsaran was built, the people of Kilsaran attempted to establish a new burial at it; it seems that some of the inhabitants of Drumcar, who were rather inclined to continue the burial at Drumcar church were opposed to them; upon which occasion the inhabitants of Kilsaran attempted to steal away some of the clay of Drumcar churchyard (being consecrated) and convey it to Kilsaran. They employed a white horse to carry it, which belonged to a man named Sarn, but were

pursued by the *Drumcarians*, and a great battle took place near the church of Kilsaran. The old church of Drumcar is 25 yds. long and $6\frac{1}{2}$ broad; the top of the E. gable has fallen off; on the south side wall, which is 14 feet high, is an aperture (window?) 6 feet high by $2\frac{1}{2}$ broad reaching to the top, next to that a large open round above, which is 6 feet in height and breadth, and $4\frac{1}{2}$ feet from the ground, then a pointed door 6 feet high by 4 broad; then 3 openings 6 feet every way and $4\frac{1}{2}$ from the ground; the western gable, which is all covered with ivy, seems to be perfect, and as well as we can observe through the ivy, seems to wear a form similar to those which we have attempted to sketch in former letters; about $3\frac{1}{2}$ yards of the N. side walls next the western gable forms part of a modern building, apparently one of the offices belonging to Mr. McClintock's house, then a detached piece about 3 yards in length and retaining its original height (14 feet) stands next to this; the remainder joins the E. gable; in it, 1 yard from the ground, there is an opening 2 feet broad reaching to the top, there is also a recess in it 2 feet every way. There are no walls round the burial-ground.

There is a tradition that there was a friary about 40 perches to the W. of the church, which Verdon says existed until about 140 years ago—not a vestige of it now remains. A few gardens round the place where it stood are called by the Irish-speaking people *páirc na m-brácair*.

The patron day of the parish is about the middle of December; it is called *la 'il píneáin*,—*πίοναν* is the patron saint.²

In Corstown T.L. there is a well dedicated to this saint—it is called *τοβάρ píneáin*; the station at it is discontinued. In the E. part of the T.L. of Drumcar, which part the people call Cashelstown, is a moat called *υορρέτε* (ram's fort); there is another small moat in Skeaghmore T.L. called *μότα S*—.

1. It is obviously "the Ridge of the Weirs" as given in Genl. Stubbs List of Place Names. The junction of the two rivers probably made a favourable place for the erection of weirs.

2. Finnan, Abbot of Cluain Eraird, 12th Decr., died of the plague, A.D. 548. Finnan, 29th Decr.

BALLYNAGASSON T.L. [DRUMCAR PARISH].

Ballynagasson T.L., situated on the seashore, contains the small village commonly called Anagasson; it (the T.L.) is called in Irish *Βαίτε na γ-αράν* and the village *Δε na γ-αράν*; the signification assigned by the people for the latter part of each name is "*passes*"; it signifies town (or ford) of the passes, and they say it was so called from the number of passes leading to and from it. Could it mean town or ford of the winding waters, or meeting waters? since *αρά* signifies to 'turn, wind or meet,' and *αν* signifies 'water'—for, to the N. of the village, three rivers joining flow under Anagasson bridge and empty themselves into the sea; they are called by the people *Ardee* river, *Dunleer* river, and *Milestone* river—the last of which they say has its source at Ballyhoe. We did not ascertain the real names of the rivers; the people call them the river of every T.L. through which they pass. We find the rivers Dee and Glide mentioned in the name-books of Kilsaran, the former bounding the parish on the east and south, and the latter on the north. The river Dee is that which is called the Ardee river by the people, because it flows by that town; but which of the other two (the Dunleer and the Milestone) may be the river Glide we have yet to ascertain.

The river called Milestone river (in yesterday's letter) ought to be Milestown river, as we find in the name-book that it bounds Milestown T.L. (parish of Kilsaran)

on the N. and E. We give the name according to the pron. of the people, who call it exactly *Mile-stone* river, retaining the old English name (Myleston—Inquis. temp. Car. I). It is called in the name-book the river Glide.

NOTES ON BALLY-NA-GASSON, BY MAJOR-GENERAL STUBBS.

Close to Annagasson is the small townland known as "The Linns," which used to belong to the parish of Dromiskin. This place is formed into a promontory by the tortuous course of the river Glyde as it falls into the sea, and is bordered on the sea-side by an extensive entrenchment, the head of which is called Lis-na-ran by the Irish-speaking folks about. It is, according to Dr. Todd,* who derives his information from Dr. Reeves [the present], Bishop of Down, &c., the same place as is called (Ann. F.M.) Linn Duachaill, where, in A.D. 852, the Danes were victorious in a great battle over the Finngell. The old name of the river Glyde here was Casan-Linne, which is preserved in the name Annagassan (Ath na gcasain).

* See Todd's *Wars G. and G.*

DUNLEER.

Dunleer parish is called παραρτε Όντέριε—Dunleer Town is called Όντέριε by the people, all of whom say it was so called from the following circumstance having taken place at it:—

St. Bridget, when a young woman, was very fair and handsome to such a degree as to attract the notice of all. This was the cause of several to pay their addresses to her, and of some to attempt by force even to violate her chastity; but she, having resolved to lead a life of celibacy and continency, actually blinded herself, that it might be the means of averting admiration from her.

She afterwards got her eyesight restored to her, by praying to God for that end at a *well* which was in Dunleer town about 5 perches to the East of the road leading to Drogheda, which was thence called Τοβαρ βριζιτοε = Bridget's Well. From the restoration of her sight, in the town, it was called Όν τεριε—*oppidum visus* = Town of sight. This name was since contracted into Όντέριε, which is the now common name of it. S. Finigan says it was anciently Anglicized *Duncleery*. St. Bridget's well is at least 30 years closed, but the people remember where it was¹ Some tell the story a different way, thus—That on her journey from Faughart near Dundalk to (they suppose) her nunnery in Kildare ("or up some place that way"), some abandoned wretches made an attempt to treat her with violence, whereupon she pulled out one of her eyes, and prayed to God to render her deformed so as to become despicable rather than admirable in their eyes, and having obtained her request, she escaped with safety. When she came as far as the town of Dunleer, she prayed to God at the well, which was called from her name, to restore her eye, and the request was granted—hence the town Όν was called Όντέριε (as before). However this may be, the accentuation given by the people precludes all pretensions to its being Όν λαοζαριε (the latter, a name of a king of Ireland, as stated in the name book of J. O'N.), for if this be the orthography the pron. is lost. Tradition says there was a convent dedicated to St. Bridget, near St. Bridget's well, from which circumstance, it is more probable the well derived its name, than from that stated before. S. Finigan says that in this convent Brian Boromhe, who fought and was killed, together with his son, in the famous battle of Clontarf on Good Friday in the year 1014 was waked.

In the parish two festivals are celebrated—the festival of St. Bridget, 1st of February, and the festival of St. Comghall (pron. Coo-al) sometime in the latter end of June.

There is a *well*² immediately to the west of the town called *Ṭobair Comhall* (pron. as above), Comhall's well, at which there was formerly a station.

No ruins of a church are in this parish or remembered to have been in it. There is a castle in the T.L. of *Ath Clare* at present occupied by Widow Plunket. Immediately to the E. of the town of Dunleer is a mote called *mōta úáinteire* occupied by a family, the dread of whom has kept many a timid-hearted person immured on long winter nights. There was an artificial cave connected with the mote; it is now closed. There was another cave about 20 perches distant to the N. of the mote, where James Bolton, a resident of Dunleer, found a pot and griddle, both which he has as yet, and several pieces of silver, for which he got 17/-. This cave also is closed.

[1. It was re-opened in 1911 by Father McKeown, C.C., and is to be seen in the orchard between the river and the railway.]

2.—Tubbercoole in map.

[The name remains and the site of the well was known, but it was only re-opened within the last couple of years.]





From "The Triads of Ireland."

IN the Triads of Ireland, edited by Kuno Meyer from our oldest Irish MSS., such as the Book of Lecan, Book of Ballymote, &c., the following local references occur. The learned editor dates them about the second half of the ninth century (850-900 A.D.). Triads, as a distinct literary feature, are almost peculiar to Irish and Welsh literature. Most of the Triads are of a proverbial or homiletic character, such as—

Three silences that are better than speech : silence during instruction, and silence during music, and silence during preaching.

Three things that constitute a physician : a painless examination, a complete cure, leaving no blemish behind.

But a good number deal with the topography of the country, and many of these are very interesting. In the selection given here the local place is shown in italics.

1. The three rivers of Ireland : the Shannon, the *Boyne*, the Bann.
2. The three plains of Ireland : the plain of *Meath*, Moylinne,¹ and Moyliffy.²
3. The three dark places of Ireland : the cave of *Knowth*, the cave of Farna (Dercc Farna),³ and the cave of Slaney.
4. The three desert places of Ireland : the *Fidh Mor* (Great Wood) of Cooley,⁴ the Spy Wood of Ui Tuirtri,⁵ and the Wood of Moher in Connacht.
5. The three unlucky places in Ireland : the abbotsip of Bangor,⁶ the abbotsip of Lynally, and the kingsip of *Mugdorn Maighen*.⁷
6. The three evil ones of Ireland : the Crecraige, the *Glasraige*,⁸ the Benntraige.
7. The three strands of Ireland : the strand of Ross Airgit, the strand of Ross Leit, and *Traig Baile* (or Baile's Strand) ⁹
8. The three familiar places, or places of greatest resort in Ireland : Tralee, Luachair, and *Slieve Fuaid*.¹⁰
9. The three meadows of Ireland : Clonmacnoise, *Clones*, Clonard.
10. The three stone buildings of Ireland : *Armagh*, Clonmacnoise, Kildare.
11. The three rent-paying places of Ireland : Clonard, Glendalough, *Louth*,
12. The three highroads of Ireland : Slige Dala,¹¹ Slige Asail,¹² Slige *Luachra*.¹³

NOTES.

1. A plain near Antrim town. Another version gives the plain of Roscommon instead of Moylinne.

2. The great plain of Kildare.

3. A celebrated cave, near Kilkenny, now called the Cave of Dunmore.
4. This was the great wood of the Fews, lying between Dundalk, Newry and Newtownhamilton. Dunreavy Wood where the O Neills of Glasdrummond lived, was the last remnant of it. It must at one time have been very extensive. The Triad shows that Cooley at the period embraced this district. In the Book of Leinster it is called Fídh Mor in Crannaig of Cooley. Is there any townland in the district or place called "Cranny"?
5. This was a place near Toomebridge inhabited by a tribe from Oriel.
6. Because the abbey was destroyed so often by the Norsemen.
7. This is generally explained as "Cremourne" in Co. Monaghan, but the writer believes it is the parish of Donaghmoynce.

Keating speaks of the "countries" of the Mughdhorna, i.e., the descendants of Colla Meann who occupied parts of Co. Monaghan and Louth. They are distinguished in old writings as Mughdorn Breg, Mughdhorn Maighen, and Criocho Mughdorn.

Donaghmoynce is Domhnach Maighen in Irish, hence M Maighen is the Mughdhorn folk who lived in Donaghmoynce, just as the M. Breg are the Mughdhorn folk who lived in Breagh or Co. Louth and Meath. Why the kingship of the M. Maighen was unlucky is explained in 1912 number of this Journal (Vol. III) under the title "The Adventure of St. Columba's Clerics." According to this story from the Yellow Book of Lecan Domhnall MacAodha MacAinmire, High King of Ireland—but ruling from Co. Donegal—left Tir Conaill to his eldest son Donnchadh, and to his other son Fiacha he left "the land of the crown-princedom, to wit, Fir Rois and Mugdoirn Maigen, for they had no proper Irish king: for this is what these clans used to do kill their own proper sovereign." After enduring great hardships under Fiacha for one year they killed him also. Hence we can understand the triad, that the kingship of Mugdorn Maighen was no bed of roses. Now the Fir Rois were undoubtedly located around Carrickmacross and in the parish of Killany extending into Co. Louth. With these are bracketted the Mugdorn Maighen as being united under one king. It is clear that this must be a territory lying beside or bordering on the Fir Rois. Cremourne does not answer this description, for it was anciently and is yet separated from the Fir Rois by Donaghmoynce or Farney. Hence, both Whitley Stokes in the *Revue Celtique* and Kuno Meyer in the *Triads* are wrong in identifying M. Maigen as Cremourne.

How the King of Ireland or rather the King of Tirconaill had the right to appoint a king over Donaghmoynce and Fir Rois is not clear. Later on we find Adamnan founding a church at Carrickmacross, and Adamnan's staff or crozier preserved in the church of Donaghmoynce.

8. Kuno Meyer in his *Fianaigeacht* (Todd Lecture Series, Vol. XVI) quotes the following reference to the tribe (pp. XI, XII):—"The Dal Runtair, and Glasraige in Cooley, and the Dal nÍmda are of the race of Conall Costamail." The *Onomasticon* (p. 439) shows that there were at least five other Glasraige in Ireland, but they were all unfree or rent-paying tribes, and were no doubt all regarded by the aristocratic Milesians as evil folk, or as having "a double dose of original sin." Are there any traces or recollections of them yet remaining in Cooley?

9. This is the modern Traigh Bhaile, still preserved as the Irish name of "Seatown"—the oldest portion of Dundalk. The strand of course embraces Blackrock, or in other words, it is Blackrock strand that is meant, but in these days there existed no "Blackrock" by which it could be identified.

10. Sliabh Fuaid was a comprehensive name for the mountains near Newtownhamilton over which ran the great highway into Ulster. This is why it was so familiar, from the great number of travellers frequenting it.

11. The great road from Tara to Ossory, or the modern Kilkenny.

12. Ran due west from Tara.

13. Slige Míodh-luachra was the great northern road from Tara to Dundalk, thence by the Moyry Pass, and over Sliabh Fuaid to Emania (or Armagh).

HENRY MORRIS.



A Drogheda Schoolmaster—Rev. James Porter.

IT is not generally known that this victim of '98 was a schoolmaster on the banks of the Boyne for several years. James Porter was the son of a prosperous farmer and miller of Ballindrait in the County of Donegal where he was born in the year 1753. His father dying when he was about twenty years of age, he left the family home for a more congenial occupation, desiring to become a Presbyterian Minister. As was often the case at that time,

he educated himself by educating others. He started a school at Dromore in the County Down, where he married Anna Knox, the ceremony being performed by the Rev. Dr. Black, the local Presbyterian Minister, who afterwards went to Derry and was the bitter opponent of Porter's confrere, the Rev. Wm. Steele Dickson. The Dromore schoolmaster left that place after his marriage and settled in Drogheda where he resided two or three years, and it was there his two eldest children were born. Whilst teaching at Drogheda, about 1784, he entered Glasgow University as a divinity student. On the 31st July, 1787 he was ordained to the congregation of Greyabbey by the Presbytery of Bangor, so that he had a ministry of just eleven years before his execution on the 2nd July, 1798, in sight of his once happy home and his own loved meeting-house. Very little is known of his activities in Drogheda during his few years residence there at the stirring period of the Irish Volunteers.


His eldest son, Alexander, was born in Drogheda and he, we are told, carried a stand of colours for the United Irishmen at the battle of Ballynahinch on the 13th June, 1798, less than three weeks before his father's execution. Young Porter could then have been only about fourteen years of age, and the poor Minister was out on his keeping. After the rout at Ballynahinch young Sandy escaped to his father's people at Ballindrait, where he hid in safety for some time until he was recognised by one of the Armagh Militia who had been at the battle. The militia-man protested, however, that he would not give away such a manly young fellow, but his friends misdoubted Saxon faith and at once sent him off secretly to America, where the intrepid Drogheda-born boy rose to the highest eminence at the bar, eventually becoming Judge Porter.

It is interesting to note that James Porter was not only a lover of the old Irish airs, but had a knowledge of the old Irish tongue. Whether he acquired the language when a boy in Donegal or later in life is not known, nor can I say whether he made much use of it in his school at Drogheda or not, but it is likely he worked on similar lines to his fellow-ministers in Dundalk. His best known and favourite song he wrote to the air of "Savourneen Dilish," and it contains three and four lines of Gaelic in each verse, which goes far to prove his knowledge and respect for the native language.

FRANCIS JOSEPH BIGGER.



Schomberg, James and William at Castletown.

 HE many accounts given of the military movements about Dundalk in 1689-1690 are very unsatisfactory, seemingly based more on tradition than on the documents available. Let us try what can be made out of the latter, relying mainly on Bellingham (*Williamite Diary*, L.A.J., 1905), Stevens (*Jacobite Journal*, L.A.J., 1906), Davis (*Williamite*), Story (*Williamite*): "A Jacobite Narrative," Dalrymple (*Memoirs*, Trinity Col. Library, Fugel 2, 4, 7-9).

We take first Schomberg's army. Bellingham says simply: 1689—"Sept. 7th. We came early this morning to Dundalk and encamped on the north side of the bridge." Story is more informative: "We encamped on this side of the town of Dundalk in a low moist ground having the town with the river towards the west between us and the enemy, the sea towards the south, the Newry [Carlingford?] mountains to the east and towards the north were hills and bogs intermixt." Again he writes: "And on Sat. 7th we marched to Dundalk where the army encamped on a low moist ground nigh a mile short of the town." These extracts seem to show that Schomberg's army arriving from Newry encamped mainly on the low ground along the river from Rinan's Bridge to Lisdoon, but extending farther east, as we shall see. To choose such ground for a camp seems strange indeed at first sight, with high ground at hand both sides of the river. Yet there must have been good reasons for the choice, since "The Duke" was a commander second only to William himself. Those reasons shall appear farther on. Meanwhile let us follow the occurrences in Schomberg's camps.

Sept. 16th: "The captain that commanded at Bedloe's Town, where we had a guard, if the enemy appeared was to march to the camp through Dundalk." (Story).

Sept. 20th: "Leaving only a sergeant and twelve men at the gate that leads to Bedloe's castle." (Story)—i.e., the gate on the town walls at the west end of Cam street lane—now John street.

Sept. 22nd: "Great part of the army were marched beyond the town and encamped, some towards Bedloe's Castle, and some towards the shipping. Our ships lay in the mouth of the river . . . anchored near the shore . . . and when the tide was out it was easy for the enemy to come down on that side and ruine them." (Story).

Sept. 26th: Six Frenchmen for conspiracy were executed "upon a pair of gallows built for the purpose near the highway as we went from the camp to the town." (Story). This explains the name "Gallows Hall" on the road to Forkill, about half way between the junction of the Forkill and Carlingford roads and the railway bridge at Carnbeg or Sportsman's Hall. "Gallows Hall" is still remembered

by name at least, as a last century tavern and dancing house. The map of Schomberg's camp in Dalton is copied from Story's map, and is therefore authentic. It places the army on high ground from the Big Bridge over Dowdall's Hill and Carnbeg. It gives no indication that the great part—the greater part plainly from the diaries—lay along the river in low ground. Had all been posted on high ground, as shown on the map, Schomberg should not have reeled back baffled from "fatal Dundalk."

The early days of October, 1689, saw a "certain liveliness" at Castletown. Bellingham writes: "October 4th—Several deserters came in and our men beat off a party of ye enemy who beat off our sentenells. Ye Duke rode off towards ye ships." Octr. 5th—"I rode with Commisary Sheeles to Castletown, and went after dinner with ye Duke towards ye enemy. . . . Three handsome young fellows deserted and came over to us."—Handsome is that traitor plays.

Stephens (Jacobite) writes: "Octr. 4th . . . was sent out a detachment towards the mountains . . . to rescue some prisoners at Carlingford. They returned the following day, without effecting anything, the enterprise being discovered to the enemy, of whom meeting some small party in the mountains they killed 14." Hence the "handsome" deserters! "Octr. 20th—Several regiments removed from the far [east] side of the water to this [west], their camp being overflowed with water." (*Bellingham*). "Octr. 28th—The Duke rode out beyond Castletown, and viewed ye several camps." (*Bellingham*).

From Dundevalgan Schomberg must have had a splendid view of his camp both east and west of the river. Enda tried to recall the view and reconstruct the scene from the roof of Dundevalgan Museum, but was unhappily foiled by the trees. Enda had hopes of claiming Schomberg as a dweller in Castletown Castle; but can only place him for this single occasion among the great visitors to Dundevalgan.

Let us turn our gaze on King James. He made one big demonstration against Schomberg's army rotting on Moorland. On Sept. 21st, 1689, the whole Jacobite force moved from Affane, "and appeared before ye town [Dundalk] in great numbers . . . and made a great show of attacking our trenches." It proved only a "show," though Stevens crows over it exceedingly. Affane is represented by the present Bridge-a-fane—the middle syllable being always pronounced of the shortest by natives like the present writer. The Jacobite army "marched [from Affane to Ballybarrack] in two columns, the one over Affane and the other over Allardstown Bridge." (*Stevens*). The latter is now known as the Wooden Bridge, on the western border of Stephenstown demesne. The former column would have marched straight on from Bridge-a-fane, by Rathroll and Cavan, their route opening on the present Dundalk-Louth highway on the Dundalk side of Dunbin. The latter would have marched by Rathiddy old road, meeting the present highway on the Knockbridge side of Dunbin. From this demonstration in force comes the tradition of James's camp in Ballybarrack; but his army's stay there must be counted by hours. Story tells us King James in person was with the army on this occasion. We saw above that next day a great movement was made by Schomberg across the river and beyond Dundalk.

On Sept. 20th, the eve of the demonstration in Ballybarrack, two thousand foot and fifteen hundred horse of James' army had gone beyond the mountains "to fall upon us in the rear" according to Story. Early in November, learning of the Jacobite retreat from Ardee, Schomberg decided to retire from Dundalk—"the enemy marching off, we thought it high time to do likewise." (*Story*). So on November 9th, 1689 "the general marched this day from fatal Dundalk." (*Bellingham*).

"Waggons were ordered to be ready at the bridge-end next morning to carry them all to Carlingford and Newry. Next morning the poor men were brought down from all places towards the Bridge-end. The general was for some hours at that Bridge-end." (*Story*). Dalrymple is more picturesque:—Schomberg "stood himself many hours in the cold and rain, leaning upon a bridge, along which the long line of carriages filled with disabled soldiers passed in the sight of the general, to thank them for their services, to lament their distresses, to cherish their spirits . . . shaking with age, but more with the strength of affection." This delightful vignette is not a picture of a man of blood and iron. By his dramatic action on the Big Bridge Schomberg recovered at a stroke the greatest of his losses before Dundalk—the affection of his army.

Dalrymple is severe on Schomberg for camping on low ground, and not advancing against James. On the second point he makes a good defence by printing some of "The Duke's" despatches to King William. They are dignified and candid, and must be taken without a grain of salt, for Schomberg had proved himself no eye-server. At the age of seventy, for the sake of his religious convictions, he had left the service of the French king, in which he had risen to fame, and had offered his sword to the Prince of Orange. He defends his inaction by the superiority of the enemy in men and munitions. His men could not march two days, "half of them being barefooted." Then he could not forget that a kingdom was at stake. "If we did not succeed your Majesty's army would be lost beyond resource." "There is reason to fear that if we hazarded all for all, and had not succeeded the enemy would have been immediately masters of all Ireland."

Why did not James attack Schomberg? Well, for much the same reasons. "The enemy," says Dalrymple, "encamped upon the adjacent heights, and continually shifting their station, enjoyed exercise, air, and health."

"The Irish at last sat down in a camp [Affane] near his, and falling into the same state of inactivity were afflicted with the same diseases." Contrary to popular opinion the failure of James' army cannot be attributed to incompetence or cowardice, in this instance. Strange to say, Schomberg in a despatch to William bears witness for the abilities of his opponents. "In all this I believe an abler man would be embarrassed, for the enemy are not only strong in numbers, but also well disciplined, and the situation of their camps as well chosen as the ablest generals could contrive." So his great opponent would hardly admit that Tyrconnell was a mere court intriguer and trickster. If Schomberg was weighed down by the hazard of a crown, with much more reason might James.

"The Jacobite narrative" at least excuses James in picturesque and up-to-date terms: "Others have vindicated the King from any error committed by him in not agressing [Schomberg's army] plunged in earth." No wonder the old French fox was not to be drawn by James on Ballybarrack Hill, even in spite of "some of our horse and dragoons making up very close to the passes [at Castletown] upon the river that covered the enemies', who kept themselves very close, not appearing at all without their entrenchments, which were strong and well backed with cannon and lined with muskietiers—their being no possibility of forcing their works." After this Hindenburg himself is only a plagiarist.

This brings us to the question, why did Schomberg camp in low ground? The answer is simplicity itself. To guard the fords on the river at Castletown, of which we shall see more when dealing with William's advance. So it was no blunder of Schomberg's, but sheer necessity. The pleasant meadows of Moorland give us no idea of their state in the days of these campaigns. Modern drainage has narrowed

the river and dried up the swamps. The breadth of the river and the condition of the adjoining lands at this time may be gathered from a glance at the site of the Big Bridge in Dalton's map of 1655, or in *Louthiana*, 1757.

The Jacobite Narrative condemns James for not pursuing Schomberg on his retreat—a remarkable failure surely, the more so, as Story tells us, that on Schomberg's departure: "The enemy retreated towards Dundalk which they had possession of within an hour after we had left it."

The new year brought a visitor of distinction. "Sir John Lanier marched again on the 15th [February] towards Dundalk, with a party of 1,000 horse; he came before the place early next morning, which the enemy had fortified very regularly, and placing some of his men near the works on the north-east side towards the bridge he sent a party of Colonel Levensin's dragoons across the river who took Bedloe's Castle." (*Story*).

The very ghosts of Schomberg's army, that must have blanched the face of our gentle river, having had time to vanish, King James courageously appeared at Dundelgan.

1690—"Tuesday, 17th June. Our [Jacobite] headquarters were at Castle Bellue. . . . The army encamped on the side of a hill on the left of the headquarters facing Newry. The town of Dundalk within a mile of the right, the river at a considerable distance before us." (*Stevens*). Story writes: "About the 19th or 20th the enemies army came and encamped beyond the river [west] at Dundalk all along where our last camp had been the year before." Story's map shows that Schomberg had a great camp west of the river, but apparently near the bridge, with only small forces at Castletown, as we saw.

Thus James chose his position like Schomberg, but on higher ground, with the idea of holding the fords by which William was expected to cross, and did eventually. "Wednesday, 18th. The Duke of Tyrconnell's and Ld. Galway's regiments of horse came into the field and encamped the 1st on the right and the other on the left of the first line." (*Stevens*). King James was with them, as Gore's letter of June 19th, 1690, says (*L.A.J.*, 1906, p. 96), "Their King is at Dundalk."

"Tuesday ye 20th. The French and the other regiments coming up, the whole army decamped, the first line pitching their tents on the top of the hill, which before were not so regular, along the sides of it, and stretched out the line a considerable space to the left. The second line also moved severall regiments, being from the first into the second." (*Stevens*).

But King William was now towering on the Moyree Pass: and the shadow of the giant was darkening the bosom of the river. James seemed to fear that the very waters would recede and the fords fall to the echo of the tramp of his rival. King James had no vision of the rivers of Louth rising to overwhelm his foes, unlike Cuchullin in his straits, when, "one could not see the fords for the waters."

"Monday, 23rd [June]. The whole army prepared to march early in the morning and moved about noon." So James literally "marched up the hill and then marched down again." Nor did he dally on the way. "June 23rd. The officer [Williamite] commanding sent a trooper beyond Bedloe's castle, from thence he could see a great dust, towards a place called Knockbridge, by which he understood that the enemy were marching off towards Ardee." (*Story*).

Reluctantly enough we must put James down as the most exalted resident of Castletown Castle—his headquarters for those brief days. Strange is it not that of all men King James should provide the greatest military display ever staged

on Dundalghan Hill—some twenty thousand men playing their part in it. James outshone Cuchullain, Conor, Brian himself on that historic ground. O'Connell's meeting alone eclipsed in numbers the army of James. But the voice is mightier than the sword and more attractive. The older generation just passed away used to point out a tree in Castletown Castle grounds, under which the King's army camped, which could only refer to his guards. There is a tree near the castle, yet big enough to shade numbers.

1690, June 22nd. "Our [Williamite] men fell into an ambuscade . . . at a narrow pass upon a bog nigh a place called the Four mile house." (*Story*). It may interest some readers to get an account of this place, though not directly concerning this paper. 1689—"On Saturday the 7th [Sept.] the army [Schomberg's] marched to Dundalk, on our way thither we found two redouts nigh a place called the Four Mile House; for Marechal de Rose . . . finding it a convenient pass, he ordered it to be defended, at the same time commanding these redouts to be made . . . for there are vast mountains on each hand and a bog between them through which there was only a causeway with a deep ditch, and a small stone bridge about the middle of it. . . . This place was formerly very woody and was fortified by O'Neale Earl of Tyrone against Sir Christopher Blount, Lord Deputy, which he found great difficulty in passing, but next year he built a fort some two miles nearer Dundalk called Moyery Castle." (*Story*.)

"The Jacobite Narrative" thinks James should have defended O'Neal's cause way against William instead of halting at Castletown. "But if the King had proceeded four miles further to the nigher end of the long causeway that runs through the middle of a great bog at a place called Four-mile House, as being within four miles to Newry and as many to Dundalk, the moiety of his army with good management could have stopped the enemy, whereby he would have been forced to take a fatiguing march to either of the two passes in the County of Armagh."

This causeway is shown, and is a striking feature on some old maps. It passed through the Bog of Dun-a-ree in the parish of Jonesboro' and now forms the railway embankment I understand. I read a tale which made St. Patrick spend a night in the fort of Dun-a-ree, but unfortunately I have lost the reference. In place of it the story of a Louth youth's *Adventure in the Bog of Dun-a-ree* may prove of interest, as told by him to his son. "A 'Lordship' farmer used to make his turf on Dun-a-ree bog, and engaged a man of the neighbourhood to guard it. When the time came to draw home the turf, thieves were found to be taking their share. So a happy thought struck the Lordship man; he asked his son about sixteen years of age to let himself be built into a 'clamp' of turf, to discover the thieves. During the night the caretaker came with his ass and creels to fill his load. The boy shouted and the thief, seeing no one about, ran for his life from the ghost; there was no more turf stolen." This story of real life was dated about A.D. 1826.

The Moyree Pass, O'Donovan says in the Armagh O.S. Letters, was the old road from Jonesboro' crossing the river called "Abhain Docthur," (Tochair?) as an old native named it to Enda, at the "Ath," right under Moyree Castle. So the plain of kings would be the surrounding flat territory of South Armagh.

Of William's arrival at Dundalk Davis writes: "27th June [1690]. We marched from Newry over the Pass at Moyra. About ten of the clock we saw Dundalk, and passing the river near Bedlow Castle and going over the ground of the last encampment [Schomberg's] we pitched a mile beyond the town where King James lay last year." Here the writer mistakes the demonstration by James on Ballybarrack for his camp at Bridge-a-fane. Lord Macauley writes: "The English

halted one night near the ground on which Schomberg's camp had been pitched the preceding year." Well Ballybarrack is not far from Schomberg's camp on Castletown river and Dowdall's Hill. So Macauley may be read as agreeing with Davis.

Story writes: "On the 27th we marched through Dundalk and encamped about a mile beyond it"—on Ballybarrack—Bellingham writes: "June 27th. Dundalk . . . ye town is wholly desolate, but strongly fortified, no inhabitants left but Captain Bolton and his wife, and both stript."

Thus we can claim King William as the greatest of all visitors to Castletown, though we cannot assert that he resided there even for a night. It is not certain where he spent his night at Dundalk. William "never laid out of the camp except on his journey from Carrick to Dublin after that during his stay in Ireland." (*Story*).

The assertion of Davis is plain: that William's army crossed the river at Castletown, "near Bedlow's Castle." The fords on the river are well known yet—one at Salt Town, just under the gate of Castletown graveyard; the other farther up right before Castletown Castle; it is called "The Limestone ford," both connecting Moorland with Castletown. So it is through the camp on Moorland that William's army marched: "going over the ground of the last encampment."

A question of interest is, why did not William's army cross the Big Bridge, which, strange to say, seems to have survived those campaigns. If the bridge were still in existence, it had the town "strongly fortified" behind it. Though James had retreated, a wary general like William would hardly trust appearances, or delay to prove that the town was not still held in some fashion by the enemy.

But was the bridge there in 1690? On Dalton's map of 1655 it is indicated by dotted lines, as if it had yet to be built. On the map of 1675 a bridge of four arches is shown, and on that of 1680 one of three arches. In *Louthiana* it is shown in ruins in 1757. It is hard to imagine the Jacobite generals leaving it undisturbed to bring their enemies across. Yet Schomberg used it for his retreat, and Lanier approached it in February, 1690, without a word being said of its destruction. One would think Schomberg ought to have destroyed it to prevent pursuit. Nor is it easy to find any necessity for its destruction between 1690 and 1757 when it was undoubtedly gone. It was really a splendid structure extending from the present bridge to the junction of the Carlingford and Forkill roads, supported, old people used to say, by some fourteen arches, several of which can still be traced crossing under the road. From it the present pigmy structure inherits its misnomer—"The Big Bridge."

Those were great if terrific days for Le Cam St. Lane—now John Street, of which we got a glimpse in a former number of the *L.A.J.* It was the highway to Castletown, the present Castletown road being then a marsh or part of the river bed. Le Cam St. Lane led out to Castletown gate on the town walls, and must have echoed to the tramp of the armies of Schomberg, James and William, as of innumerable expeditions before them. The lane appears as a rather open space on the map of 1655 in Dalton. It is a well built street, with a marked curve on that of 1680. It bears no name on either. On the map of 1675 it does not appear at all.

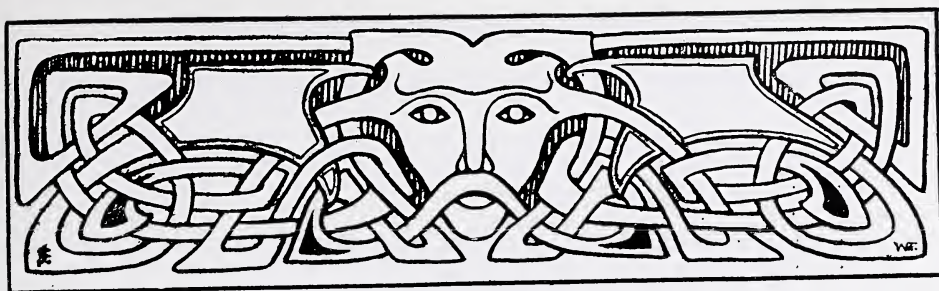
We saw in a former number that Camp Street had not its name from a camp of William there. He had, in fact, no camp in Dundalk, as his army passed straight on to Ballybarrack, where the tradition of the King's camp is really of William's.

The traces of Schomberg's lines on the new Fair Green, referred to by Dalton, are mythical. The Fair Green was then probably under water, or at least overflowed by the tide, if not in part within the walls of the fown. On Story's map in Dalton the "retrenchments" are on the Castletown side of the town and beside them the Inniskillings, who, Story writes, arrived on Sept. 16th, 1689, "and encamped towards the north-west of the town, but within the trenches on very safe ground."

Mr. Redmond Magrath had a book entitled: "Schomberg's Despatches from his camp before Dundalk," written in both French and English. No trace of it can be found in the Dublin public libraries, or in catalogues of other libraries. A document of great interest is "A Letter from Schomberg's Camp: giving an account of the condition of the English and Irish armies." (British Museum, London, 4°).

ENDA.





Dundalk Corporation Accounts.

1754—CORPORATION ACCTS. FOR 1 YEAR ENDING AT MICHS., 1755.

Sept. 30th, 1755 :—

To Balce. due Isaac Read, on last Year's Account £74 16 6 $\frac{3}{4}$

June 26th :—

To pd. for Soddering ye Leaden Gutters of ye Latin School 0 14 5

July 31st :—

To pd. for Paving ye Channels in Back Lane 1 13 11

August 4th :—

To pd. for 2 Screens to Screen Gravel for the Roads 1 8 0

To pd. for one Year's News 1 2 9

Sept 1st :—

To pd. for Roapes for the Standard Scales .. 0 5 3

To pd. Robinson & Kelly's Bills for Repairing the Roof of the Latin School 13 15 3

To pd. for Repairing the Inside of Do. .. 1 16 2

£20 15 11

To the 6th of the Councill's Fees .. 1 15 5

To The Bailif's Sallery 20 0 0

To Do. pd. The Recorder's Do. 10 0 0

To pd. The Sergt.'s Do. 8 0 0

To pd. The Scavangers Do. 12 0 0

To pd. Mr. Clifford's Do. 5 0 0

To pd. Nilky Wiskist's Do. 5 0 0

To pd. for keeping the Arms Clean .. 1 2 9

To pd. for overseeing the 6 days Labour 10 0 0

To pd. Thos. Wynn for a Michs. Dinner 17 6 0

To pd. my Lord Clanbrassill's Rent Charge .. 3 10 0

Postage on this Accompt. 0 1 0

£93 15 2

By 2/3ds. of the Customs Ending at Michailmas, 1755.

£189 7 5 $\frac{3}{4}$
169 11 8

Balce. due Isaac Read

£19 15 9 $\frac{3}{4}$

1755—CORPORATION ACCT. FOR ONE YEAR ENDING AT MICHS., 1756.
Sept. 30th :—

Balce. due Isaac Read on last Year's Accompt.			£19 15 9 $\frac{1}{4}$
To Cash pd. for Sergt.'s Cloaks, Hatts & Making	£8	4 1	
To Do. pd. Clk. of the Council's fee ..	1	15 5	
To Do. pd. for 1 Year's News paper ..	1	2 9	
To Do. pd. Cha. Benson for going on a Secret Expedition	0	4 1	
To Do. pd. for a Writing Table for the School ..	0	19 0	
To Do. pd. for Advertisments. in regard to our Cloath Market	0	6 6	
To Do. pd. for keeping the Corpn. Arms Clean ..	1	2 9	
To Do. pd. for Repairing the Long Avenue in Summer, 1756, above the 6d. Labour ..	5	18 6	
To Do. pd. for overseeing the six days Labour ..	9	17 6	
To Do. pd. for Materials & Building a new Pound	48	3 10	
			£77 14 5 $\frac{1}{2}$
To The Bailif's Sallery	20	0 0	
To The Recorder's Do.	10	0 0	
To pd. Mr. Clifford's Do.	5	0 0	
To pd. The Sergt.'s Do.	8	0 0	
To pd. The Beadle's Do.	3	10 0	
To pd. Geo. Robinson's Do.	2	0 0	
To pd. The Scavangers Do.	12	0 0	
To pd. for a Michs. Dinner	17	6 0	
To pd. my Lord Clanbrassill's Rent Charge ..	3	10 0	
			81 6 0
			178 16 3 $\frac{1}{4}$
By 2 /3rds. of the Customs for one Year Ending at Michaelmas, 1756			169 11 8
Balce. due Isaac Read			£9 4 7 $\frac{1}{4}$

1756—CORPORATION ACCT. FOR 1 YEAR ENDING AT MICH., 1757.
Sepr. 30th :—

To Balce. of Acct. due Isaac Read last Year ..			9 4 7 $\frac{1}{4}$
To Cash pd. for a Large Beam, Chains, Scales and Weights for the Shambles	5	2 7	
To Do. pd. for Paving before Waste Tenemts. ..	0	19 6	
To Do. pd. for Deepening the Water Course thro' the Murray's Bleachyard to bring water to ye Pound	0	18 0	
To Do. pd. for Repairing the Latin School ..	0	13 6	
To Do. pd. for Mason Work at ye Quay at ye Bridge	1	13 9	
To Do. pd. for Lime, Stones & filling Do. & Leveling & Repairing ye Street in Lower Ward ..	20	1 8 $\frac{1}{2}$	
To Do. pd. for Graveling the Corn Market ..	1	9 1	
To Do. pd. for 86 Barrls Lime for ye Market House Inclosure	4	6 0	
To Do. pd. for Measons & Labouring work at Do. in Harvest, 1757	10	7 6	
			£45 12 3 $\frac{1}{2}$

To The Bailifs Salery	£20	0	0		
To Cash pd. the Recorders Do.	10	0	0		
To Do. pd. the Serpts Do.	8	0	0		
To Do. pd. The Beadles Do.	3	10	0		
To Do. pd. The Scavangers Do.	12	0	0		
To Do. pd. Geo. Robinsons Do.	2	0	0		
To Do. pd. The Clk. of the Councils fee	1	15	5		
To Do. pd. for a Corpn. Dinner	12	10	8		
To Do. pd. for overseeing the 6 days Labour..	6	12	6		
To Do. pd. for one Year's News	1	2	9		
To Do. pd. for keeping the Corpn. Arms Clean	1	2	9		
To Do. pd. my Lord Clanbrassills Rent Charge	3	10	0		
Postage	0	0	8	82	4 9

Ballce. due the Corpn. on this Acct. ..

By 2/3ds. of the Customs for 1 Year Ending at Michs.,

1757

CORPORATION ACCT. FOR 1 YEAR ENDING AT MICHS., 1758

£137 1 7 $\frac{3}{4}$
35 11 8 $\frac{1}{4}$

172 13 4

Novr. 26 :—

To Cash pd. for 277 Barrl. Lime for ye Inclosure	£13	17	0		
To Do. pd. for a Corpn. Dinner at Smiths' ..	19	7	4		
To Do. pd. for Cutting a Drain from ye Shambles	1	0	0		
To Do. pd. for Gravel & Stones & Labour at Paveng the New Marketplace	0	17	4		
To Do. pd. for Paving Do.	0	11	4 $\frac{1}{2}$		

Dec. 14th :—

To Do. pd. for one Year's News & an advirtisment	1	15	5		
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1758, Jan. ye 14th :—

To Do. pd. for drawing Stones & Sand to ye Market House	8	13	9		
To Do. pd. for paint & painting the Pound Gate	0	3	3		
To Do. pd. for Mason work at ye Mt. House Inclosure	3	5	6		
To Do. pd. for Stones & Sand to Do. drawn in Sumr., 1758	6	3	7 $\frac{1}{2}$		
To Do. pd. for overseeing the 6d. Labour ..	0	5	0		
To Do. pd. for taking Care of the Yarn Market	2	0	0		

£65 17 7

To the Bailif's Sallery	20	0	0		
To Cash pd. The Recorder's Do.	10	0	0		
To Do. pd. the Serpt's. Do	8	0	0		
To Do. pd. the Scavangers Do.	10	0	0		
To Do. pd. Dr. Concannons Do.	10	0	0		
To Do. pd. the Beadles Do.	3	10	0		
To Do. pd. Geo. Robison's Do.	2	0	0		
To Do. pd. the Clk. of the Council's fee ..	1	15	5		
To Do. pd. for keeping the Corpn. Arms Clean	1	2	9		
To Do. pd. my Lord Clanbrassills rent Charge ..	3	10	0		

£69 18 2

Ballc. due the Corpn. on this Account ..

£135 13 9
36 19 7

By 2/3ds. of the Customs for Year Ending at Michs., 1758

£172 13 4

CORPORATION ACCOMPT. FOR ONE YEAR ENDING AT MICHs., 1759.

Sept. 2nd, 1759 :—

To Cash pd. the Clk. of the Council's fee .. 1 15 5

1759, April 2nd :—

To Do. pd. Hamilton the Stone Cutter for searching for
Mountain Stone 0 5 5

June 23rd :—

To Do. for 6 Pick Axes for ye 6d. Labour .. 1 15 0

July 28 :—

To Do. pd. for Repairing the Float to Work at the Bowling
Green 16 5 4

Oct. 23rd :—

To Do. pd. ye Bill for Working Do. ending 29th Oct. 6 0 3

To Do. pd. for overseeing the 6d. Labour .. 10 0 0

To Do. pd. for a Corpn. Dinner at Green's .. 16 15 4

Yo Do. pd. for opening the Quarry at ye Bowling Green 18 17 9

To Do. pd. for bring Sand & Stones for ye Intended Quay 1 9 0

To Do. pd. for Casting ye Corpn. bell, wch. was cracked 0 5 5

To Do. pd. for making Ditches at ye Watering place 1 1 0

To Do. pd. for 105 Bars. Lime for ye Intended Quay 5 5 0

To Do. pd. for 1 Yrs. News, Ending at May, 1759 1 2 9

£80 7 8

To The Bailif's Sallery 20 0 0

To The Recorder's Do. 10 0 0

To pd. Dr. Concannon's Do. 10 0 0

To pd. the Sergt.'s Do. 8 0 0

To pd. the Scavengers Do. 12 0 0

To pd. the Badles Do. 3 10 0

To pd. Geo. Robison Superanuated Do. .. 2 0 0

To pd. for overseeing the Yarn Market .. 2 0 0

To pd. for Claining the Corpn. Arms .. 1 2 9

To pd. my Lord Clanbrassill's Rent Charge .. 3 10 0

£72 2 9

Ballce. due the Corpn. on this Acct. ..

£152 10 7
20 2 11

By 2/3ds. of the Customs for One Year ending at Michs.,

1759

£172 13 4

Ballce. due the Corporation on The Three Foregoing

Accompts, Viz.—

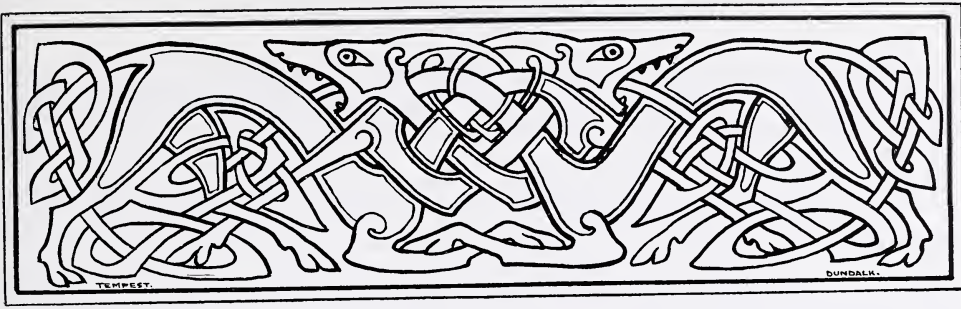
On the Year's Acct. Ending at Michs., 1757 .. £35 11 8½

On Do. ending at Michs., 1758 36 19 7

On Do. ending at Michs., 1759 20 2 11

£92 14 2½

(For Notes on above see after Reviews.)



The Charter of Dunleer Corporation.



UNLEER was an important monastic centre from very early times. Its original name Lann Leire = "House of Austerity" is evidence of its repute, and with the substitution of Dún=fort for the previous "Lann" it still preserves the tradition of its religious character.

The monastery was a frequent object of attack and pillage by the Danes in their incursions into the territory of Louth and in the raids made from their base at Annagassan, especially in the decade A.D. 840-850 and in 921. Again in 968 Danes entered Louth and seized the monastery of Dunleer as well as those of Monasterboice, Louth and Dromiskin. Domnal, son of the King of Tara, led an army to drive them out and killed 400 of them who had taken refuge in the monastery of Dunleer.

Dunleer was a town, whether of Irish or Norman foundation, in the early part of the thirteenth century. The "vill" of Dunleer is referred to in A.D. 1227, and a weekly market and a yearly fair of three days duration (24th-26th March) were established by royal grant in 1252.

The Manor of Dunleer was granted by the king—Henry III—to the family of De Audley (or in apparently a Saxon form Aldithel) in 1227. It had been part of the fee of Hugh De Lacy, Earl of Ulster.

Mandate 2nd July, A.D. 1221, from the court of King Henry III, Westminster, to the Justiciar of Ireland to respite to the following Easter the assize of Mort. D'Ancestor which Ivo de Dunlere arraigned against Henry de Audley touching one carucate of land in Dunleer; and the plea of dower in the same vill before the Justiciary between Margaret de Blaby and the said Henry.—(*Calendar of Documents Relating to Ireland*).

2nd May, 1227.—Grant and confirmation to Henry de Aldithel of lands in England, and of the following lands, tenements and hereditaments of the gift of Hugh Lascy, Earl of Ulster in Ireland. The vill called Dunlir, with its appurtenance, all the lands which Adam de Aldithel brother of Henry held of Hugh, the constable-wick of Hugh's land of Ulster, and of all Hugh's purchase.

25th April, 1252.—Grant to Henry de Audley of a weekly market on Tuesday at his Manor of Dunler and of a yearly fair three further days—namely, on the vigil, the day, and the morrow of the Annunciation.

Given at Windsor.

(*Cal. Doc. R. Ireland.*)

Unlike our other boroughs—Drogheda, Dundalk, Ardee and Carlingford, which had a governing corporation from the thirteenth century, Dunleer is, comparatively, a very modern Corporation. It was not so constituted till the year 1682 in the reign of Charles II.

At the time of the Cromwellian Confiscation the old palesmen proprietors of the site of the town and the lands all about it were George Plunket of Dunleer, Patrick Ardagh of Dunleer, Christopher Tallon of Dunleer, Richard White of Richardstown, Mathew Ardagh of Ardaghstown, John Dromgoole of Dromgoolestown, Christopher Barnwell of Rathescar, John Fynglas of Toberstown, Sir Christopher Bellew and the Lord of Louth, Irish Papists, and one Protestant proprietor—Thomas Breg (in Book of Survey. Gregg in Act of Settlement), whose property was reserved to him.

The Book of Survey and Distribution does not specify the amount of land held by each of these, but groups them altogether as owners of 1046 Irish acres in the townland of Dunleer, and also of "20 parcells in the same per estimation 16 acres," probably the town houses and gardens. This total of 1046 Irish acres equates exactly with the Ordnance Survey measurements of 1699 statute acres comprised in the 14 townlands of the modern enumeration which were returned in the Cromwellian list as the one townland of Dunleer. These 14 townlands with the two others of Athclare and Burren, specified separately in the Cromwellian Survey, make up the 16 townlands of the parish of Dunleer as then and now delimited.

The 1046 Irish acres confiscated by the Cromwellian parliament (Gregg's reserved portion must have been about 16 acres) was probably assigned by the Cromwellian Commissioners to certain soldiers from whom they were taken after the Restoration, and whose claims must have been provided for elsewhere, for these were given under the Act of Settlement to Colonel William Legge, a personal friend and devoted adherent of Charles I and Charles II.

Colonel Legge was of an old English family of landowners primarily of Italian origin seated for three centuries at "Legg's Place," Tunbridge. He was Groom of the Bedchamber to Charles I; distinguished himself in that king's battles against the Parliamentary forces, and was recommended by Charles to his son as "the faithfulest servant ever prince had." He joined the younger Charles at Worcester, was captured by the Cromwellian army, but was assisted by his wife to escape from prison and execution. When Charles regained the throne he offered Colonel Legge an earldom in fulfilment of his father's recommendation, but the dignity was declined because of want of sufficient means. Charles then enriched him with estates in England, and with a valuable property in Ireland—this parish of Dunleer, the Manor of Kilsaran; the Manor of Templetown (Cooley), the lands of Dunany and Draghanstown (616 acres), 123 acres in Termonfeckin, and lands in Galway, Roscommon, and the county of O Faighte—lands taken by the Cromwellian government from the Anglo-Irish adherents of his father, whose loyalty he felt no similar duty to recompense, but left them the expropriated victims of his enemies.

After Colonel Legge's death in 1672, his son George, who was a naval commander, obtained many important military appointments, and was made Master of the Horse and Gentleman of the Bedchamber to James, then Duke of York.

In 1682 Charles created him Baron Dartmouth of Devon in England, erected his Dunleer property into a Manor with the addition of lands in other parts of the county—Rathbrist (Tallanstown), Haggardstown, &c.—and made Dunleer a Corporation by Letters Patent in 1682 and by Charter in 1683 with Lord Dartmouth

as its patron. This first Lord Dartmouth held high office under James II, and was Admiral of the Fleet sent to prevent the landing of William of Orange. He remained faithful to James, was arrested for his loyalty by the new government, and died a prisoner in the Tower of London in 1691. His son, who succeeded him, won distinction in the government administration of Queen Anne's reign afterwards, and transmitted the title and the properties to his descendants the present holders.

The family probably never made any residence at Dunleer even temporarily, their home being in the south of England in Devon and Kent.

Robert Pierce, the first sovereign is given as the titulado or resident landowner of Dunleer in the 1659-60 census. (Louth Arch. Journal, 1904.)

The Fosters of Dunleer, ancestors of the Speaker Lord Oriel of Collon, were the local family most intimately connected with the Corporation from its establishment and for a hundred years afterwards.

The Tenisons of Thomastown Castle—now Knock Abbey, Mr. O'Reilly's seat, descendants of a Bishop of Meath—became prominently identified with it in 1722, and remained so as long as the Minute Book records, 1773.

The Coddingtons of Oldbridge, who intermarried with the Tenisons, first appear in the Corporation about 1750. To one of them the Earl of Dartmouth sold the Manor in the eighteenth century and they remained its owner and patron of the Borough and frequently its Sovereign and one of its representatives in Parliament till the Union.

The Corporation continued to elect a Sovereign annually up till 1811, but ceased to meet after that date as it had no business to do and no Parliament to which to send Members—(Report of Municipal Corporations Commission, 1833).

The Manor estate, which, as already mentioned, the Dartmouth family had sold to the Coddingtons, passed by sale to the Counts De Salis, and afterwards to Lord Bellew's family of Barmeath, the present owners.

The only Corporation Records remaining are one large book, 20" by 15", in which is transcribed the full text of the Charter of Charles II and the Minutes of the proceedings of the meetings of the Corporation from 1709 to 1773. The Minutes are apparently not the original entries, as the handwriting is the same all through. Apparently the minutes of the earlier period 1683-1709 have not been preserved.

The Report of the Municipal Corporation Commission, 1833, mentions that Mr. Coddington, the late proprietor of the manor had retained the books of the Corporation.

Probably this book passed to the De Salis family with the estate. It is marked in ink on the cover "R De Salis" who may have handed it over to the Bellews on selling the property. Mr. Gaskin has pencilled "Lord Bellew" in the fly-leaf. He evidently received it from Lord Bellew, and Miss Garstin gave it into the custody of the Archæological Society after his death.

TEXT OF THE CHARTER.

CHARLES THE SECOND by the Grace of God of England, Scotland, France and Ireland, King Defender of the Faith, to all to whom these presents shall come, Greeting.

Whereas upon Humble Petition made unto us by our Trusty and well beloved George Legg, Esqr., Master-General of our Ordinance, now George Legge, Baron of Dartmouth, We were graciously pleased in and by our Letters under our royal signet and signe manual, bearing date at our Court at White

Hall, the twentieth day of February in the thirty-fourth year of our reign, directed to our right trusty and right entirely beloved cousin and Councillor James, Duke of Ormond, our Lieutenant General and General Governor of our said Kingdom of Ireland and to our Chief Governor or Govrs. there for the time being to declare our Royal Will and pleasure that the towns and lands of Ratheedy, Rathbrist als. Rabristy, Verdonstown, Manghreagh, Rathmore, Ballurgan, Ballyboy-beg, Ballyboy-more, the moiety of Great Haggarstown; the towns and lands of Baronstown, Cunigar and Durvallan, all situate lying and being in the Baronys of Dundalk and Lowth in our County of Lowth in our Kingdom of Ireland and now in the possession of the said George Legg shall be annexed unto and made part and parcell of the Manor of Dunlier situate lying and being in our said Barony of Dundalk in our said County of Lowth, to be hereafter held and reputed part and parcell of the said Manor of Dunlier with like power to the said George Legg, his heirs and assigns to alien in Fee, or for lives under such reservations and services as in the said Manor of Dunlier was and is by us directed and appointed to be held or injoyed together with such other Grants, Liberties, Priviledges and Freedoms as have already been granted to the said George Legg of or within the said Manor of Dunlier.

And whereas two fairs in the Yeare are held in the said town of Dunlier (that is to say)—one on the Feast of St. Andrew, and the other on the Feast of St. John the Baptist, which fairs continue for two days only, we did in and by our said letters signify our Royal Will and pleasure, that the said respective fairs should continue for three days each of them. And the said George Legg, his heirs and assigns, should and might constitute and appoint for ever from time to time one certain person to be Clerk of the Markette within the said Manor of Dunlier as it was formerly limited, and as it is by our said letters directed and intended to be enlarged, which said Clerk of the Markett so appointed from time to time shall have, receive, take and enjoy to his own use all such Fees, Advantages, Commodities and Emoluments as are usually and accustomedly taken and due to the Clerk of the Markett of Lanesborough or Dunlier at the election of the said George Legg.

And for the better encouragmt. of the planting of the said town of Dunlier We did also in and by our said letters signify our further will and pleasure and wee did thereby authorize our sd. Lieut. or other Chief Governor or Governors of our said Kingdom of Ireland for the tyme being to cause the said town of Dunlier to be created a Corporate Town to be henceforward governed by a Sovereigne and twelve Burgesses out of the inhabitants of the sd. town of Dunlier to be at present named by the said George Legg and Robert Peirce, Gent., to be the first Sovereigne. And that he and his successors should and might for ever exercise the said office of Sovereigne in all things as any other Sovereigne of any town Corporate within our said Realm of Ireland doth.

And yt. the said Sovereigne and Burgesses of the said town or the major part of them whereof the Sovereigne to be one might whensoever and as often as there should be a Parliamt. held in the said Kingdom of Ireland elect and return two Burgesses to serve in the said Parliament who might have the like priviledges and immunities as any other Burgesses who serve or shall serve in Parliament there have. The Sovereigne for thetime being to be approved of by the said George Legg his heirs and assignes Lords of the said Manor of Dunlier. And the sd. town to have all such other priviledges, benefitts and Immunities as the Borough and Town Corporate of Lanesborough in our County of Longford within our said Kingdom of Ireland hath, and as full as if the same were particularly and expressly mentioned in these our letters. And wee did in and by our sd. letters, authorize our said

Lieut. or other Chief Governor or Governors of that our Realm by the advice of some of our learned Councill of our said Kingdome to cause one or more Letters Pattents to be passed under the Great Seale of our said Kingdome of Ireland for the end and purposes aforesd. with all such beneficiall clauses and non-obstantes as might make the same good, vallid and effectuell in the Law, and for so doing those our letters should be as well unto our said Lieut. or other Chiefe Governor or Governors of our sd. Kingdome of Ireland for the time being or to our Chancellor or Keeper of our Great Seale for the time being and all other our officers and Ministers of our sd. Realm whom it should concern a full and sufficient warrant, as in and by our said letters remaineing of Record in the Rolls of our High Court of Chancery in our said Kingdome of Ireland relation being thereunto had more fully and at large it doth and may appeare.

Now know yee that Wee of our speciall grace certain knowledge and meere motion by and with the advice and consent of our right trusty and right well-beloved cousin and councillor Richd. Earl of Arran our Deputy of our said Kingdome of Ireland and according to the tenor and effect of our before recited letters have given and granted, and by these presents for us our heirs and successors doe give and grant unto the said George Legg his heires and assignes that all and singular ye afforesd. townes, lands, tenements and hereditamts. (yt. that is to say) ye townes and lands of Ratheedy, Rathbrist als. Rabristy, Verdinstown, Manghreagh, Rathmore, Ballurgan, Ballyboy-begg, Ballyboy-more, ye moiety of Great Haggartstown, ye townes and lands of Barronstown, Cunnigar and Durvallan, all situate lyeing and being in ye Barronyes of Dundalk and Lowth and County of Lowth aforesd. and now in possession of the said George Legg, shall be from henceforth for ever hereafter annexed unto and be reputed and be in deed and in name part and parcell of ye sd. Manor of Dunlier situate lyeing and being in ye sd. Barony of Dundalk and County of Lowth aforesd. to all intents, construction and purposes wt. soever, and the same townes and lands Wee doe annex unto and make part thereof and ye whole into one entire Manor, wee doe for us our heires and successors erect and create by these presents. And wee doe for us our heires and successors strictly charge and command that ye sd. severall townes, lands, tenements and hereditaments by these our letters pattents annexed unto and ye sd. severall castles and townes, lands, tenemts. and hereditamts. heretofore created by us into a Manor be and shall be from henceforth for ever reputed and taken together for one entire Manor to be called and known by the name of the Manor of Dunlier.

And further of our like speciall grace certaine knowledge and meer mocon by and with the advice aforesd and according to the tenor and effect of our sd. letters wee doe for us our heires and successors by these presents give and grant unto the said George Legg his heires and assignes free licence, power and authority yt he ye said George Legg his heires and assignes and every of them shall and may att his and their pleasure freely and without ye lett hindrance or impediment of us our heires and successors give, grant, enfeoffe or alien soe much of all and singular the aforsd premisses annexed to and made part of the sd. Manor of Dunlier as aforesd as he the sd. George Legg his heires and assignes shall think fit to any person or persons wt. soever and their heires in fee or for lives to be held of him the said George Legg his heires and assigns under such reservations and services as in the said Manor of Dunlier was and is by us directed and appointed to be held or enjoyed.

And further of our especiall grace certaine knowledge and meer mocon by and with ye advice and consent aforesd and according to ye tenor and effect of our said letters wee doe by these presents for us our heires and successors give and grant unto the said George Legg his heires and assignes full and free and absolute power,

lycence, liberty, privilege and authority that he ye said George Legg his hēires and assignes and every of them shall and may for ever within the sd. Manor of Dunlier as the same is now by these presents enlarged and created unto one entire Manor in manner as aforesd have, hold, use, exercise and enjoy all such other grants, libertyes, priviledges, jurisdictions, freedoms and advantages as have heretofore been granted by us to the said George Legg within the said Mannor of Dunlier.

And further, whereas two faires in the yeare are held in ye said Towne of Dunlier (that is to say one on the Feast of St. Andrew, and the other on the Feast of St. John the Baptist, which faires continue for two days only ; our will and pleasure is, and we doe by these presents and by and with the advice and consent aforesd and according to the tenor and effect of the said letters give and grant the said George Legg his heires and assignes full and free liberty, power and authority to hold and keep ye aforesd respective faires yearly for ever at the sd. town of Dunlier aforesd for three days each of them respectively.

And further of our more especiall grace certaine knowledge and meer motion by and with the advice and consent aforesd wee have given and granted and by these presents for us our heires and successors wee doe give and grant unto the sd. George Legg his heires and assignes thar he shall and may forever hereafter have full and absolute power and authority from time to time at his and their will and pleasure to make, constitute, nominate and appoint a certaine person from time to time to be Clerk of the Markett in and within the sd Manor of Dunlier as it, was formerly lymitted and as it is now enlarged. And that such person so to be constituted, nominated and appointed by the said George Legg his heires and assignes to be Clerk of the Markett as aforesd shall from time to time have, enjoy, use and execute all and all manner of power, jurisdiction, preheminance, fees, perquisites and emoluments and advantages in and within the said Manor of Dunlier as it is by these presents now enlarged, which doth in any wise belong to the office of Clarke of the Markett, or which were heretofore used and exercised within the Manor of Dunlier as formerly lymitted or which the Clarke of ye Markett of our Borrough of Lanesborough or Dunlier at the election of ye said George Legg hath had or enjoyed or ought to have, enjoy, use or execute by virtue of the said office and that no other Clarke of the Markett of us our heires and successors shall hereafter enter into the sd. Manor or any part thereof to exercise or execute the sd. office unless it shall happen that there be none other Clarke of the Markett appointed by the sd. George Legg his heires and assignes to execute the sd. office or in default of the Clarke of the Markett soe to be nominated by the sd. George Legg his heires or assignes, any other statute act, ordinance or provision, or any other cause,, matter or thing wt. soever to the contrary in any wise notwithstanding.

And further of our more ample grace certaine knowledge amd meere mocon wee doe by these presents for us our heires and successors grant to the said George Legg his heires and assignes that these our letters pattents or ye inrollment thereof shall be in all things firm, good, available, effectuall and sufficient in ye Law against us our heires and successors as well in all our courts elsewhere within our sd. Realm of Ireland without any other grant, lycences, tollerations or confirmations of or from us our heires or successors, to be hereafter by the sd. George Legg his heires or assignes or any of them had, sued, procured or obtained notwithstanding the misnameing or not well nameing or misreciteall of the sd. Lands, Tenemts., Hereditmts. and other the premyses or any part or parcell thereof and notwithstanding ye misnameing or not naming of any Town, Hamlett, Village, parcell of land, place, parish or country wherein the premyses or any part or parcell thereof are situate lying and being and notwithstanding any other statute, act, ordinance, provision,

restriction or any other cause, matter or thing whatsoever to the evacuation, enervation or anihilation of these our letters pattents to the contrary in any wise notwithstanding.

And for the better encouragemt for ye planting ye said towne of Dunlier know ye that wee of our further especiall grace, certaine knowledge and meere mocon by and with ye advice aforesd and according to ye tenor and effect of our sd. letters, have, constituted, ordained and appointed and by this our present Charter for us our heires and successors doe constitute, ordaine, and appoint the said towne of Dunlier in ye sd. County of Lowth shall from henceforth for ever be a free Borrough and Corporation and shall be called by the name of the Borrough and town of Dunlier and that in the said town there shall be a body pollitique or corporate consisting of one soveraigne and twelve Burgesses of the said Borough and town of Dunlier to continue in succession for ever, which soveraigne shall likewise be a free Burgess of the sd. town and Borrough. And for the more full and perfect execution of ye said Corporation. We create, make, ordain, constitute, nominate, and appoint Robert Pierce, Gent., to be a free Burgess and to be the first and Modern Soveraigne of the said Town and Burrough of Dunlier and to continue in the said office untill the Monday next after the Feast of St. Michael the Arch Angill which shall be in the year 1684.

(THE FOLLOWING IS A SYNOPSIS OF THE REMAINDER OF CHARTER.)

We appoint Henry Earle of Drogheda, Henry Townley, Thomas Bellingham, Daniell Poe, Charles King, James Moore, John Holt, John Taaffe, Anthony Bury. Faithfull Bury, John Brunker and Anthony Foster, Esqrs., to be the first Burgesses of ye said Borrough and Town of Dunlier.

The Soveraigne and Burgesses shall be in name and deed a body Pollitique and Corporate, may admit to be freemen of the Burrough such and so many persons as they or the Soveraign and the greater part of the Burgesses shall think meet.

Shall from henceforth forever be a body Pollitique and Incorporate, shall be able persons in Law to make all manner of contracts, grants and purchases, and may implead or be impleaded.

Shall have the charge and free government of the said Town and Borrough of Dunlier during their time of office.

The Sovereign shall have power, with the consent of the Burgesses, to substitute in his absence some discreet and substantial person being one of the Burgesses inhabiting in the town to be Deputy Sovereign during his absence, and to have the powers of the Sovereign.

The Sovereign and Burgesses shall have a Common Seal under which they shall pass grants, warrants, deeds, &c. Shall and may build in the town a common hall or Tholsell, to be called the Tholsell of Dunlier, wherein to assemble. Shall and may be a free Guild Mercatory. Shall freely and lawfully make all such ordinances, statutes, orders by law as may tend to the good government of the Borrough and benefit of the inhabitants.

We grant to George Legg, his heirs and assigns full power to elect and nominate some one discreet and sufficient person learned in the law to be Recorder and Town Clarke during the pleasure of George Legg his heirs and assigns.

We appoint the Sovereign or the Deputy Sovereign in his absence to be a Justice of the Peace within the limits of the town and precincts.

We give power to Sovereign and Burgesses to appoint one Sergeant at Mace and all other inferior officers and ministers whom they shall think convenient.

The Sovereign and Burgesses shall have free election of the Sovereign to be chosen yearly out of the Burgesses, as also all other officers and ministers out of the number of freemen and inhabitants.

The Monday next after the feast of St. John the Baptist shall be the day of election of the Sovereign.

Three days after death or lawful removal of Sovereign the Burgesses shall proceed to election of a successor, who shall take the oaths within three days after election.

Sovereign elected Monday after feast of St. John the Baptist shall be first approved of by George Legg, his heirs or assigns, lords of the Manor of Dunliew, and after such approbation shall take his oath upon Monday next after the Feast of St. Michael the Arch-Angel then next following.

We require that Robert Peirce before the first of — in the presence of our next going Justices of Assize for County Lowth do take the ancient oath of a Justice of Peace, the Oath commonly called the Oath of Supremacy, expressed in the Statute made the second year of the late Queen Elizabeth and also this Corporall Oath following upon the Holy Evangelists (to wit) : —

THE SOVEREIGN'S OATH.

"I shall hold and be true to our Sovereign Lord the King his heirs and successors and perform unto his Majesty his heirs and successors all duty, allegiance and faithfully hold and keep the Franchises of Dunliew for his Majesty his Heirs and Successors to the utmost of my power against all the Rebels and Enemyes of the Crown of England and duly and truly execute the office of Sovereign within the sd. Town and Franchises of Dunliew and do right as well unto the Poor as unto the Rich, and to the Rich as to the Poor and be counselled by the Burgesses of the said Town and no person Receive unto Franchises of the sd. Town contrary to ye Ordinance thereupon made, so help me God, &c."

And the said Robert Pierce and his successors having taken the said Oathes shall cause the said several Oathes to be given to his Deputy Sovereign.

All succeeding Sovereigns shall take the several oaths the Monday next after the Feast of St. Michael before the Sovereign and Recorder and at least two of the most ancient Burgesses.

Sovereign shall give Oath of Supremacy to Recorder and also

THE RECORDER'S OATH

"I shall be true Liegeman to our Sovereign Lord the King, his Heirs and Successors, and true to the Franchises of ye sd. Town and Borough of Dunliew and the same truly Maintain with all my might and power and truly obey the Sovereign of the sd. Town in all things Lawfull and truly Exercise the Office of Recorder of the sd. Town of Dunliew and also all that to ye same appertaineth, so help me God, &c."

The Sovereign shall give to every Freeman the Oath of Supremacy and

THE FREEMAN'S OATH.

"I shall be obedient, Profitable and True to our Sovereign Lord the King, his Heirs and Successors and to the Commonalty of the sd. Town of Dunliew and truly



TERMONFECKIN CASTLE.

Upper picture is by Geo. Petrie published in 1820.
Lower photograph shows its present condition in 1920

ye Franchises thereof maintaine with all my might and power, and give and yield with my Sovereigne and neighbours after my liveing, worship my Elders and their Councells keep, and not be assenting or abetting to any confederacy against the sd. Town and Borough or my Neighbours and not be retained to any other man but only to the said Sovereigne for the time being and these Articles well and Truly keep, so help me God, &c."

Sovereign and Burgesses may admit as many persons as they shall please to be freemen, such persons taking the usual Oath of a Freeman and paying five shillings for his admission to the Sovereign and Burgesses for the benefit and behalf of the Burrough.

Sovereign shall be Coroner. All other Coroners prohibited from intermeddling in the execution of the office in the Town.

Sovereign and Burgesses shall and may from time to time by the major part of the [votes of the Sovereign, Burgesses and Freemen present in the Town at the time, return two discreet burgesses of the town to every Parliament to be summoned within this Realm.

Sovereign shall be Justice of the Peace within the town for a year after he held office.

Power to Sovereign and Burgesses to acquire, purchase, and take estates of lands and tenements up to the value of £20 a year.

The Sovereign, Burgesses and Freemen and all the Inhabitants of the Borough shall at all times do suit and service to the Manor of Dunlier, and in the said Manor plead and be impleaded, answer and be answered in all manner of actions as shall be heard in the Court Leet, Court Baron and Court of Record of the Manor of Dunlier.

Witness our Deputy General of our Kingdom of Ireland at Dublin, 3 August 35th of our reign.

Enrolled in Chancery Patent Rolls 16 Nov. 35th year Charles II.

Entered in the office of the Auditor General of Ireland, 6 February, 1683.

RICHARD CHAPEL,

Deputy Auditor.





Termonfeckin Castle.



TERMONFECKIN CASTLE was the country residence of the Archbishop of Armagh for many centuries from the Norman occupation onward.

The Manor was granted to the Primate by the king soon after the Invasion, and the present castle may have been built in the thirteenth or fourteenth or fifteenth century.

George Dowdall, the Archbishop of Armagh at the time of the introduction of the Reformation into Ireland by the English Government, was buried in Termonfeckin graveyard, whence, we conclude, that he must have died in this castle. It then passed to the Bishops of the Protestant establishment, and the death of the earlier Ussher here is recorded in 1613.

In 1621 it is described in an Inquisition into the property of the see as "a great castle."

The greater Archbishop Ussher made it his home at times, and had the famous Dr. Bedell of Kilmore his guest here.

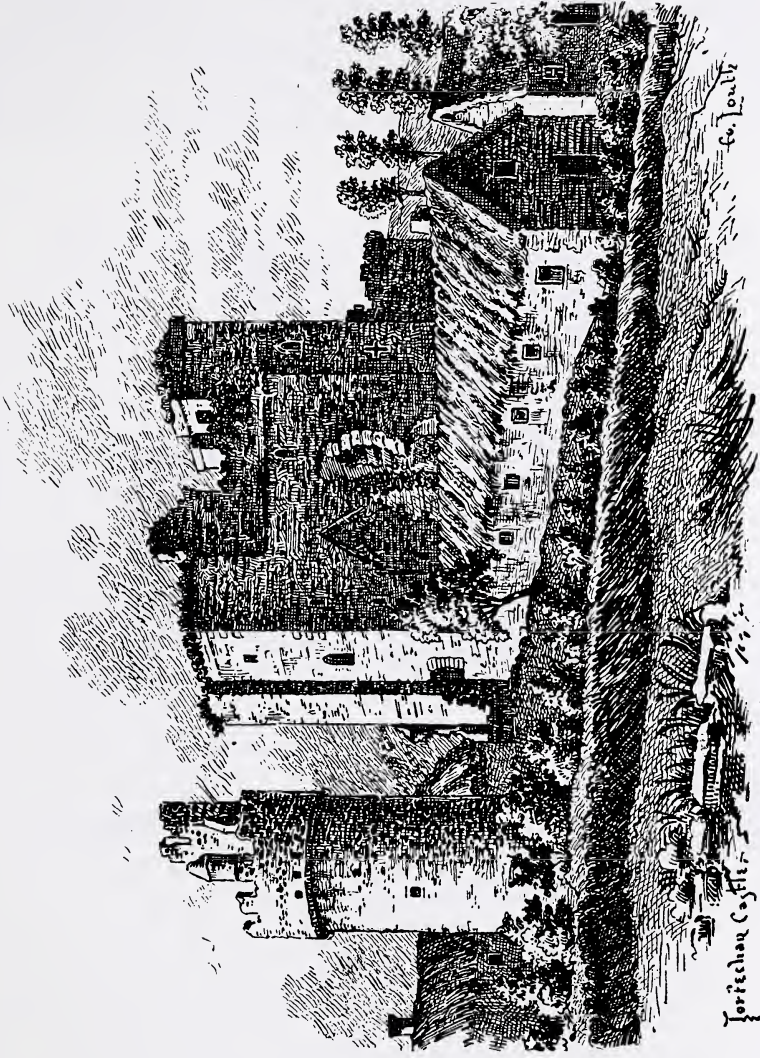
Wright states that he was the last who occupied it. It must have suffered damage or got out of repair in the War of the Confederation, for in 1661 Bishop Bramhall made arrangements "for rebuilding the episcopal house," perhaps more convenient residential quarters adjoining it which have disappeared.

Wright describes the castle as "in ruins" on his visit, 1748, but the statement must refer to the surroundings, for his sketch shows the keep complete as at present.

Of the circular tower shown in Grove's (1793) and in Petrie's drawing (1821), which apparently defended a corner of the castle enclosure wall too far from the keep for inclusion in Wright's illustration. D'Alton says in 1863 (*History of Drogheda*): "Close to (the keep) stood until lately a circular tower of the outworks but this with other posterns thereof and the barbican had been long since removed."

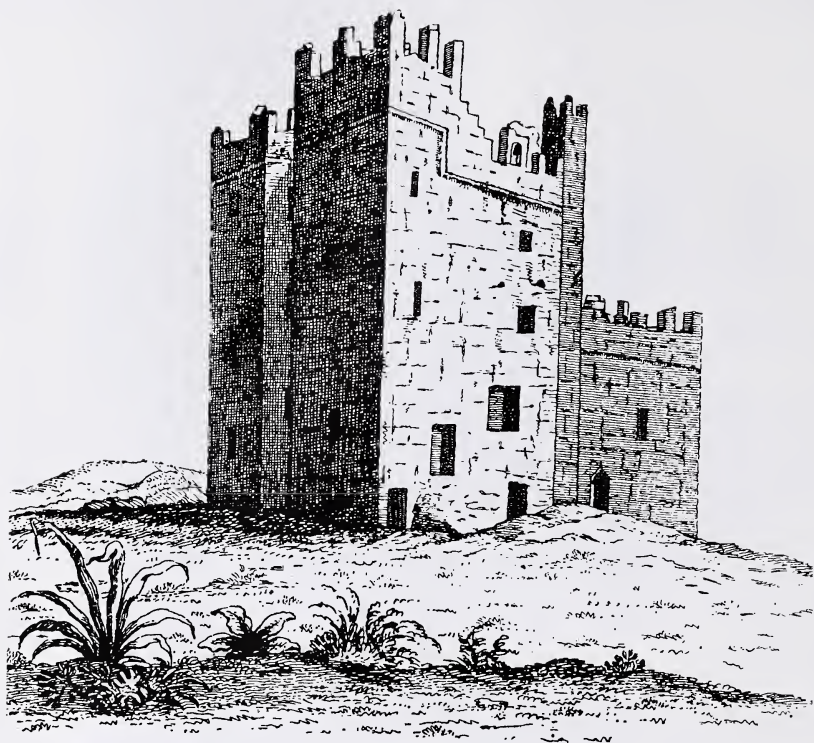
If its precincts had the extent of the Archbishop's Palace of Swords, it was a great castle indeed.

Blessed Oliver Plunket it is well known also lived some times at Termonfeckin—tradition says in a house on the south bank of the river, westwards from the town bridge.



TERMONFECKIN CASTLE.

From Grose's Antiquities. Drawn by Lieut. Grose in 1791.



TERMONFECKIN CASTLE.

From Wright's Louthiana, 1748.



Samuel Bryson—a Belfast Gaelic Scholar.

THE DUNDALK PRESBYTERIAN MINISTRY AND THE IRISH LANGUAGE.

BY FRANCIS JOSEPH BIGGER, M.R.I.A.

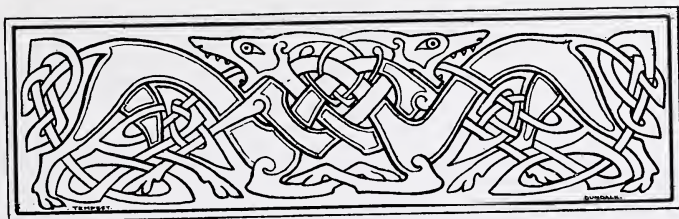


SAMUEL BRYSON was the son of the Rev. James Bryson, a native of Holywood and sometime Minister of Lisburn Presbyterian congregation (1764-1773) and then of the Second Presbyterian congregation in Rosemary Street (1773-1792) and subsequently the first Minister of the Fourth congregation in Donegall Street, Belfast (1792-1796). Samuel was born about 1778 in Belfast, and died 28th February, 1853, and was buried with his people in the old churchyard at Holywood. It is not known what medical degrees he had, though he was generally called Dr. Bryson. Neilson in his grammar gives his name as Mr. S. Bryson, Belfast. His obituary notice in the *News-Letter* described him as "late apothecary, formerly assistant surgeon in the 32nd Regiment." The first Medical Directory published shows that he was a Licentiate of the Apothecaries Hall, Dublin, and he is noted as "Samuel Bryson, M.D." in Marshall's *History of the Belfast General Hospital*, and District Medical Officer, or, as it would now be called, "dispensary doctor."

In 1836 he was on the staff of the Belfast Hospital, and in 1844 he was still a worshipper with his father's old congregation in Donegall Street. He had a brother Andrew, who was a Minister in Dundalk (1786-1797), where he died a famed Irish scholar and a confère of the Rev. Dr. William Neilson, who published his Irish Grammar in 1808, dating it from Dundalk two years earlier. Neilson was the successor of Bryson in the Dundalk charge. The *Northern Star* had previously, in 1795, published a small Irish Grammar. There had been a regular cult of Gaelic-speaking Ministers in Dundalk during the eighteenth century, so the bulk of the people there and in the surrounding districts must have been native speakers. The Dublin Presbytery in 1716 encouraged Ministers to learn, practice and preach in Irish for the purpose of converting the people to Presbyterianism, and the Dundalk Presbytery "ordered that a charity school be set up at Dundalk for teaching to read Irish and that each of our Presbyteries give twenty shillings towards it." At this time, amongst the names of Ministers who had a knowledge of the old tongue, was "Mr. Patrick Simpson at Dundalk, Minister, has oft preached in Irish." He was ordered to preach in Dublin in the Irish language for three months. There are very few references to the language instruction in the school or meeting-house of Dundalk subsequent to this. Samuel Bryson doubtless acquired an interest in and a knowledge of Irish from his preacher brother and his friend the Rev. William

Neilson, and he had many congenial friends in Belfast, including Samuel Neilson's brilliant son, William Bryson Neilson, whose mother was a Bryson. He died at an early age. Bryson, however, used his knowledge and learning to preserve the literature and traditions of the old language, and not, as the Dundalk school had used it, for an ulterior purpose. We may consider Samuel Bryson and William Neilson free from that aim. So late as 1841 the General Assembly issued for their teachers "an introduction to the Irish language" of "our sweet and memorable mother tongue." Samuel Bryson identified himself with the little cluster of Gaelic students and scholars in Belfast, including Fox, Ferguson, O'Hagan, Getty, MacAdam and others, and so we find him ardently encouraging the preservation of the language from his earliest years. In 1805, when he was twenty-seven years of age, he had collected "Remains of the Irish Bards" which were presented to the Belfast Natural History and Philosophical Society, and are now preserved in MSS. in the Belfast Public Library. He was a writer of beautiful Irish text, as can still be seen in his "Bards" and in at least four of the other tracts in the above Library. He also collected many other manuscripts preserved there, all of which are inscribed "presented by Dr. Bryson." Bryson preferred the older Gaelic literature, then fast fading away, to the contemporary literature then so popular amongst the Irish-speakers of Ulster, which MacAdam made a special feature of. In his later years Bryson had as a friend and co-collector Robert MacAdam, the scholarly editor of the *Ulster Journal of Archaeology*. MacAdam printed at Belfast in 1835 his "Introduction to the Irish Language, intended for the use of the Irish classes in the Royal Belfast Academical Institution." The copy in the possession of the writer is inscribed to Edmund Getty "from the compiler." MacAdam doubtless had the assistance of both Neilson and Bryson in this excellent little brochure. This volume was preceded two years before by the Tomas O'Feanachtaigh's (the Belfast Professor of Gaelic) translation into Irish of Maria Edgeworth's *Forgive and Forget*, freely sold by Samuel Archer and William McComb in Belfast. The collection of Gaelic manuscripts here referred to is often named the MacAdam collection, but it should always be borne in mind that many of the tracts were collected by and several written by Samuel Bryson, the worthy Belfast Physician, who preceded Robert MacAdam in his laudable intention of preserving some of the Gaelic literature of their native land.





Souterrains.

TUMULI IN COUNTY LOUTH OPENED AND DESTROYED.

LETTER ACCOUNT IN THE "DROGHEDA ARGUS" OF JANUARY, 1848.
CONTRIBUTED BY F. J. BIGGER.

The writer of this letter is evidently James T. Rowland of Drogheda, afterwards a lawyer in New York, whose Irish manuscripts now in New York City are described by Rev. L. O'Murray in the 1915 JOURNAL. Mr. Rowland also gave an account of this cave in the Proceedings R.I.A., 1848..

"TO THE EDITOR OF THE 'DROGHEDA ARGUS.'

"SIR,—Being on a visit to a reverend gentleman, a worthy friend of mine, in County Louth, I heard that some "Caves of the Danes" had been discovered in a neighbouring farm; accordingly, I next day went to the farm of Thady Mullan, on the lands of Paughenstown, about two-and-a-half miles east of Ardee, where the caves had been discovered by the workmen employed in deep-draining a large field which had been laid down for many years, and which, in appearance, was almost level, presenting no indication whatever of tumuli or mounds

"In the middle of the field lay two great heaps of stones. The following is their history:—In making a drain from north to south the workmen came upon a wall of dry stones at a depth of about five feet from the surface, in following which they found it to be one of two walls running parallel, about $2\frac{1}{2}$ feet asunder, and which, covered with large flags, formed a passage of about ten feet long; at which place it turned to the west, and presented a circular chamber, about twelve feet in diameter, and ten feet in height, having a conical roof, capped on top by a large flag about six feet in diameter (which still lies [1848] in the field unbroken). In this chamber the floor was flat and covered with pebbles, but contained no stone basins, nor was anything found in or near it possessing interest, except a huge clay pipe, the shank of which was as thick as a man's forefinger. The passage then proceeded on in a southern direction, keeping in a line with the place at the north, where the passage first was discovered.

"At a distance of about twenty feet southwards of the first chamber was found another circular chamber, about six feet in diameter, eight feet in height, and having a very singular floor.

"As I was not present when these chambers were opened, and broken up, I cannot vouch for what I am now going to describe, but the workmen all agreed in giving me a description to the following effect :—This chamber was surrounded by seats or stone benches, which were placed against the walls, from which the floor descended in a concave manner to a point in the middle (thus making the bottom of a like shape to the top of the chamber), and from the stone benches were small narrow steps all the way down to the point in the middle. Nothing was found by the men in this chamber either.

"The passage then proceeded still southward for about four or six feet, at which place further progress seemed denied by a huge flag placed on its edge across the passage, and firmly set in on either side. This, however, seems to have aroused the sentiment of inquisitiveness in the workmen, and was soon broken through, but all beyond was mystery ; for the passage, though still continued southward, was not covered with flags and was completely choked with clay and small stones.

"All the large flags and other stones which composed the passage and chambers had been broken up by the iron hammers of the workmen to make draining stones ; and when I arrived on the spot, nothing was visible but two great heaps of stones of about one hundred tons, and the trench and hole marking where the passage and chambers had once been. I need not say how much I regretted that I had come 'the day after the fair,' as the saying goes ; however, I got some men and set them to work at the southernmost end of the trench, in order, if the passage still continued (as the workmen informed me), that I might see if it led to any other chambers. To work they went, but having gone about twelve feet in continuation and a depth of six, and in some places seven feet, I gave up hopes of any further discovery. The walls of a passage still continued running now south-eastward, the tops of the walls of the passage being five feet beneath the surface of the field ; but this passage was filled up with clay, and no flags covered it across.

"In this cutting, however, I found 'an ancient Irish quern, and beside it (both at a depth of four feet) a bit of wood burned to charcoal. Looking carefully among the heaps of stones which had composed the chambers I found a sacred basin, as I think proper to term it, composed of red sandstone, very soft, which had suffered much from time ; it is eleven inches in length, of a rhomboid form, having a strong rim an inch and a quarter broad, and a flat bottom. This, the men stated, they thought from remembrance, had been placed in the western wall, beside the smaller of the two chambers.

"I am, sir, yours very truly,

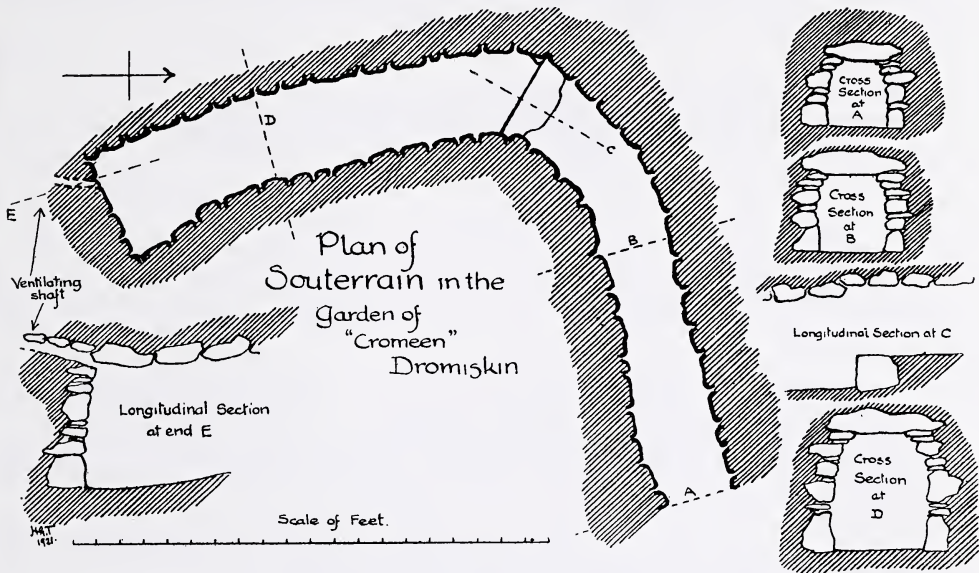
"Laurence-st, Drogheda,

"Jan. 10th, 1848.

"J.T.R."

A SOUTERRAIN AT DROMISKIN.

A Souterrain of simple design, but in very good preservation was discovered in the autumn of 1921, in the garden of Miss Chamney's house, "Cromeen," Dromiskin. The entrance was discovered by the gardener in one of the flower-beds on the west side of and three or four yards from the house.



The Souterrain dimensions and plan are sufficiently indicated by the diagram. The roof at the mouth was about 2 feet below the surface of the flower-bed, and the passage gradually slopes downwards, with a definite fall or step at the bend. The walls are of the usual dry stone building with larger stones along the bottom, and the walls project inwards at the top to support the covering flagstones. I could find no trace of ogham or other scribing on the latter. The "air-shaft" at practically roof-level at the extreme end of the passage can be seen for 3 or 4 feet distance and seems roofed by small cross slabs. The whole passage was empty of earth and the mouth ends abruptly, abutting into the solid earth, in which a number of animal bones were found. Nothing was found in the Souterrain.

H.G.T.



Projected History of County Louth.

BY MAJOR-GENERAL F. W. STUBBS.

Continued from 1920 Journal.

A continuation of the synopsis of General Stubbs' unfinished MS. History of County Louth, of which the earliest part was given in last number of the Journal.

THE DANES.

A lengthy chapter on the Danish period is all that the author had completed, in succession to the previous chapters, epitomised in the 1920 number.

It gives an account of the various attacks of the Danes on this territory and of their settlements, with enough of the history of their incursions elsewhere to illustrate the Louth incidents in their campaigns.

The narrative is not at all so detailed as that of Father L. O'Murray's paper "Danish Louth" in the 1908 Journal, and the authorities are the same. We therefore reproduce only a few sentences of details and references which do not appear in Father O'Murray's article and any literal extracts from the annals and names of places which Father O'Murray had only paraphrased or grouped in a general statement, and also the events of the eleventh century, to which the 1908 paper did not extend.

Aedh Oirnidhe the Ard Righ died in the year 817 [819] at Ath da fearta a place in the County of Louth which has not been identified: the second over-king of Ireland who had ended his days there.¹

1. The word "feart" has two significations: a miracle or a grave; and the name thus might mean either Ford of the two Miracles, or Ford of the two Graves. Were there no reason to think otherwise, the fact that two monarchs of Ireland were buried there, viz., Aedh Uairidhnach (of the shivering pains) in A.D. 607, and Aedh Oirnidhe in A.D. 819 would readily lead to the conclusion that "the two graves" was the correct interpretation. The Ulster Annals, however, (A.D. 818-819) give the meaning "Vadum duarum virtutum," and this is good authority, though it does not give an exact meaning. Still, in a legend-loving country it is strange that no account of even one of the two miracles should have reached the times of the annalists, and so come down to us, and this leads me to prefer the latter.

All round the island at different times, the exact order of which it is not easy to determine, large bands of these sea rovers landed. The fleet found its way up from the south and entered Snamhnech, or Carlingford Lough, whence they plundered Cill Sleibhe (Killeavy, Meigh, Co. Armagh), and Lann Leire (Dunleer). This may be the same as the event thus recorded in *Ann. Uh.*

A.D. 827—"A great slaughter of sea hogs on the coast of Ard Cianachta by the Galls. The wounding of Cinaeh, son of Cumascaig, king of Cianacht, by the foreigners, and the burning of Lainlere and Cluainmore (Clonmore) by them also."
—*Cod. Clarend.*, tom. 49.

It was probably from the same quarter that the plunderers of Connaille came, when the chief of this part of Louth, Maelbrighde with his brother Cannanan were carried off as prisoners to their ships.—A.D. 829 [831 *F.M.*].

The following year (832) a more serious inroad was made, and this time all the churches were the objects of attack. Armagh was thrice plundered in one month. Another party went through the western side of the county and plundered Louth, Mucknoe (Castleblayney), Omeith (probably Omeith Tire in Co. Monaghan), Drum Hubla (could this be Drummullagh, Omeath, Co. Louth?) and other churches.

From their first arrival on Lough Neagh the foreigners ravaged Louth (the town), slew many and "made prisoners of many bishops and other wise and learned men."

In 941 [943] a battle was fought near Ardee, when Murtach O'Neill, surnamed of the Leathern Cloaks, son of Niall Glundubh, tanist of Ireland, was slain on Sunday, 26 February at Glasliathan near Clonkeen and Ardee.

Glasliathan may have been named from Liathain, the chief killed by Cuchullain in the war with Medb and Ailill.

Its position is, I think, in the townland now called Greenlane—"Glas" being "green" and "lane" a common phonetic corruption of Liathan. Its position with regard to Ardee and Clonkeen answers, though there is now no tradition of a fight there.

There are two places close to Ardee which seem to me to derive their names from the Danish chief Blacar, who fought with Murtach of the Leathern Cloaks.

Blakestown townland or a part had the name of Godfrey deslannder (Inq., temp. Car. I.). It is spelt in the Ordnance Name-book by Messrs. O'Keeffe and O'Connor *Blaitte Blatad*, but there never was a family of the name of Blake in the County as far as I can learn, and it seems to me much more probably to refer to Blacar, son of Godfrey.

The river Keeran which mears Louth and Meath at Smarmore, three miles West of Ardee, has, I think, a Danish derivation. Its correct pronunciation cannot now be ascertained, but the Ordnance Name-book gives it Chaodhairean which in an Irish mouth would sound very much like Cuaran. Olaf Cuaren is not recorded as having been present in the battle of Glasliathan, but may have been.

A.D. 1000 The beginning of the eleventh century found Malachy of the clan Colman of Meath, the southern branch of the Hy Neill, Over-king. Seventeen years before he incurred and paid the Primate of Ireland a heavy penalty for having profaned the shrine of St. Patrick by taking it away from Ardee to Athsidhe on the Boyne. What was the nature of the relic which the shrine enclosed has not been recorded. This was done to punish the rebellion of Ciaraille, son of Cairellan, lord of North Bregia, in whose chieftainship Ardee seems to have been. But in 1002 Brian, son of Kennedy, surnamed Boroimhe, king of Munster, though allied with Danes and assisted by Malachy, was unable to exact hostages from the Northern Ui Neill. He got as far as Dundalk and had to return without effecting his object. However, he was strong enough to force Malachy to yield him the title of Monarch of Ireland.

In 1012 [1013] another act of profanation of sacred relics took place. Maelmurray and Brian, two sons of a chieftain of the Carlingford Mountains, who had got the epithet of Cu-Cuailgne, forced the place where was deposited a sacred relic (Mal the Finnfaidheach,) and broke St. Patrick's crozier (cross-staff). Malachy,

mindful perhaps of his own fault of twenty-seven years before, attacked and plundered Louth. It was certainly to him a more profitable mode of punishment than a fine imposed by the Archbishop of Armagh would have been.

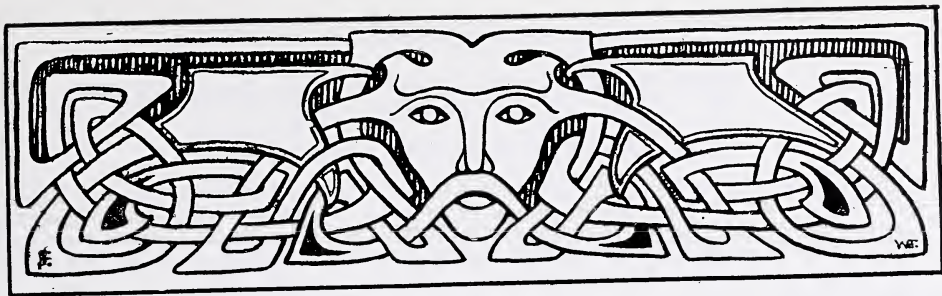
1014. The great battle of Clontarf was fought. Brian of the Tributes had seen his last fight. Thenceforward Danes and Irish fought but as of separate blood and nation. The body of the aged Monarch was conveyed by stages from Swords to Duleek and thence to Louth. In what remained of the old monastery of St. Mochta the solemn requiem was chanted before it was carried on to Armagh, where for twelve days the funeral obsequies were performed. Malachy resumed the overlordship, dying nine years after.

In 1025 Christmas festivities at Termonfeckin were celebrated by the followers of Callan O Crichan, who burnt and plundered it, and next year Flaherty O'Neill performed the same kind office for Inishmocht. In 1028 the men of Louth slew the lord of Fir-Ross and Donn O'Connolly; but in 1032 Sitric the Dane defeated them with some loss at a battle near the mouth of the Boyne. 1041, nine years later, the Oirghialla came into the territory to seek for plunder, but were defeated in Magh-dha-Chainnech, a place not identified.

[This is all General Stubbs had completed of a general History of Louth. There remain materials which he had collected, extracts, lists and references, and a chapter on some monasteries, of which we hope to give particulars in next number.]

A County Louth Translator of Dante.

At the Dante Sexcentenary Commemoration in Dublin on 6th December, 1921 Count Plunket, enumerating the different Irish scholars who had made translations into English of the poet's works mentioned the name of John Taaffe. He was a County Louth man, son of John Taaffe of Smarmore, and grand-uncle of Captain Taaffe the present proprietor. John Taaffe was a member of the literary circles of England of his time, an associate of Byron and Shelley. He married an Italian lady of the noble family of Gablacini, of Fano in the Papal States, and lived there for all his later life till his death in 1862. In 1820 he wrote a commentary on the Divina Commedia and translated it into English. The translation is said to be mediocre, but his two poet friends thought well of the commentary, and at his request both sought an English publisher for the joint work, Byron asking Murray and Shelley Olliver to undertake it. "Eventually the first volume of the Commentary with a few incidental specimens of the translations printed in Italy from the types of Didot, was published in London by Murray. The work was severely handled by Cary (whose translation Taaffe attacks in his preface) in the *London Magazine* for March and April, 1823. Whatever his qualifications as a translator of the Commedia, Taaffe was a serious student of Dante, and his Commentary which contains sundry translations from the Vita Nuova and Convivio is by no means without value."—*Dante in English Literature*, Vol. II, p. 340.



Ardee Corporation Reports.

OFFICIAL RETURN OF THE ELECTION OF MEMBERS FROM THE
BOROUGH OF ARDEE TO THE LAST PARLIAMENT OF IRELAND, 1797

In the Ardee Corporation Records.

INDENTURE RETURNING TWO BURGESSES TO SERVE IN PARLIAMENT FOR THE
BOROUGH OF ARDEE IN THE CO. OF LOUTH, 1797.

Wm. Latham Blacker Hamlin, Esq., High Sheriff of the Co. Louth *1st part.*

Wm. Ruxton, Esq., Portrieve of the Borough of Atherdee, Wm. Filgate, John
Ruxton, Peter Maturin, Wm. Parkinson Ruxton and others, Burgesses and
Freemen *of the other part.*

WITNESSETH that in pursuance of the Writ of Election to the said High Sheriff directed and according to the Precept from the said High Sheriff to the said Portrieve issued for the making choice and election of two Burgesses to serve in the Parliament to be held in Dublin on the twenty-first day of August ensuing The said Portrieve, Burgesses and Freemen of the Borough of the town of Atherdee having proceeded to the said Election according to the Tenor of the said Writ and Precept and to the form of the statutes in the case made and provided, have chosen Charles Ruxton and Wm. Ruxton, Esqrs., to be Burgesses for the said Borough of Ardee, and have accordingly given full power and authority for themselves and the Burgesses for the said Borough of Atherdee to do and consent to those things which in the aforesaid Parliament shall happen to be ordained. In witness whereof the aforesaid High Sheriff and the said Portrieve and Freemen of the said Borough have hereunto set their hands and seals the day and year above written.

Signed and sealed in the presence of Jas. Barlow (Town Clerk), Wm. Filgate, Peter Maturin, Wm. Ruxton, Portrieve ; John Ruxton, W. Ruxton.

The previous Parliament concluded in July, 1797, and the writs were issued for a return of Members to a Parliament to sit on 21 August, 1797, but it does not appear to have opened till 9th January, 1798.

One of these two members for Ardee herein returned, Charles Ruxton, resigned in 1799, and was succeeded by his son, Councillor William Parkinson Ruxton, who with his cousin and colleague, William Ruxton, voted against the Union.

William Ruxton, Portrieve and M.P., was of Ardee House, grandfather of the late William Ruxton, and Charles Ruxton and his son William Parkinson Ruxton lived in Red House, Ardee.

AN ACCT. OF THE NUMBER OF PAPISTS AND PROTESTANTS IN
THE CO. OF LOUTH, 1732.*(From the papers of the Ardee Corporation.)*

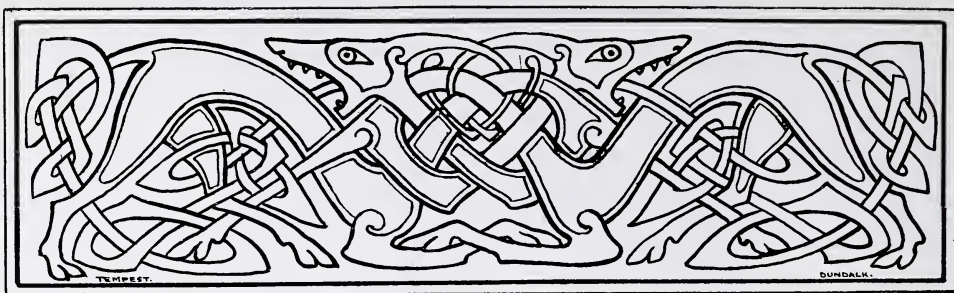
[This may have been a Parliamentary return. In the census of Co. Louth taken in 1659-60, published in the 1905 Journal, the persons enumerated are the people, both men and women over 15 years of age. These figures must have been compiled on a different basis, as they make a much smaller total (5136 persons, as against 8085 in 1660), and the population is generally thought to have almost doubled between these two dates, from something over a million to a full two millions.

Would the 1732 figures be grown-up men only, or heads of households only?—but the total would be perhaps large for the latter.—Ed.]

Baronies	Parishes		Number of Protestants	Number of Papists	Number of Papists exceed Protestants
Dundalk	.. Dundalk	..	136	289	153
	Carlingford	..	97	500	403
	Fathard	..	181	336	155
	Haggardstown	..	2	53	51
	Dunbin	..	2	111	109
	Roach	..	11	69	58
	Castletown	..	9	116	107
	Barronstown	..	2	85	83
	Heanestown	..	3	106	103
			443	1665	1222
Atherdee	.. Atherdee	..	104	240	136
	Shanlis	..	5	54	49
	Smermur	..	2	37	35
	Stickillin	..	2	20	18
	Richardstown	..	7	37	30
	Kildemuck	..	5	59	54
	Drumin	..	2	44	42
	Cappoge	..	2	22	20
	Mosstown	..	5	88	83
	Killany	..	3	95	92
	Clunkeen	..	25	72	47
	Philipstown	..	8	112	104
	Tallanstown	..	26	90	64
	Charlestown	..	26	113	87
	Stabannon	..	14	108	94
	Drumcar	..	2	74	72
	Killsarun	..	20	146	126
			258	1411	1153
Louth	.. Manfieldstown	..	14	73	59
	Killincoole	..	3	36	33
	Darver	..	3	81	78
	Drumiskin	..	20	161	141
	Louth	..	3	250	247
	Knock	..	3	140	137
			46	741	695

Farrard	..	Mellyfont	..	9	38	29
		Tullyallen	..	23	218	195
		Munsterboyce	..	3	73	70
		Cullan	..	10	146	136
		Mullearey	..	13	49	36
		Dunleere	..	36	56	20
		Clogher	...	11	100	89
		Parsonstown	..	—	24	24
		Dizard	..	—	60	60
		Rath	..	9	54	45
		Clunmore	..	5	46	41
		Port	..	—	56	56
		Terfeckin	..	12	157	145
		Salterstown	..	—	15	15
		Drumshallon	..	7	93	86
		Tullyallen	..	5	49	44
		Beauleak	..	6	44	38
		Duneany	..	1	41	40
				159	1319	1169
TOWN AND LIBERTIES OF DROGHEDA.						
Drogheda	..	St. Peter's	..	304	681	377
		St. Mary's	..	105	246	141
				409	927	518
Farrard Total	..		..	150	1319	1169
Louth	....		..	46	741	695
Athirdee	....		..	258	1411	1153
Dundalk	....		..	443	1665	1222
Total in Co. Louth	..		..	897	5136	4239





The Pre-Christian History of Ireland.*



HE researches and discoveries made by Professors Macalister and MacNeill during the course of the past few years will probably work a revolution in Irish historical studies similar to that which the discovery of the uses of bronze brought about in the history of civilisation. It seems probable that, by the year 1930, all our present historical text-books, including several written during the past few years, will have been consigned to the limbo of oblivion in which the works of Vallancey and Ledwich lie buried.

Many previous attempts had been made at compiling a synthetic account of pre-Christian Irish antiquities and history. O'Curry, O'Donovan, Joyce, Wood-Martin, Wakeman, O'Grady, Petrie, O'Sullivan and Jubainville all laboured in one or other of these fields, but some fundamental defect marred the success of all. In the field of antiquarian studies, it was usually a neglect of the scientific and chronological treatment of the subject, combined with an ignorance of the comparative method of dealing with antiquities. In addition, most of the writers did not possess the requisite knowledge of geology, ethnology, philology, architecture and other kindred sciences. In the field of Pre-Christian History, a universal fault was the absence of any criterion for dealing with the bewildering mass of available material. To the two chief classes of historians, the "all fact"-ers and the "all fable"-rs, might be added a third smaller class who rejected or selected, not according to any criterion, but as a result of some preconceived prejudice, whether religious, political, racial, or social. Thanks to Professor Macalister's researches archæologists can now work on terra firma, while, if Dr. MacNeill has not led us out of the wood, he has at least brought us back to the right path, and he has cleared away so many obstacles that success seems within reasonable distance.

I.—PRE-CELTIC IRELAND.

Dr. Macalister's book contains the substance of a course of public lectures delivered at University College, Dublin, during the session 1915-1916, but re-written, re-arranged, and expanded for publication in permanent form. The whole scheme of the book is based on chronology. Antiquities, races and institutions are dealt with according as they belong to the Early, Middle, or Late Neolithic Age (roughly from 10,000 B.C. to 2,500 B.C.), or to one of the divisions of the Bronze Age (2,500—400 B.C.).

* Pre-Celtic Ireland by R. A. S. Macalister, Professor of Archæology, National University, Ireland : Celtic Ireland, by Eoin MacNeill, Professor of Early Irish History, National University

The chapter on the Stone Age has been worked out with great care and a wealth of detail. There is no evidence for the human occupation of Ireland during the Palæolithic Period (previous to 10,000 B.C.). The first colonists, who were in the Campignian stage of development, (a transitional phase between the Palæolithic and Neolithic stages), came from Scotland in the early Neolithic period, and settled on the North-east coast of Ireland. From a detailed examination of the rich deposits in the gravels of the raised beaches at Latharna, Dr. Macalister has painted a vivid picture of their civilisation and methods of existence. These early settlers remained, probably for decades of centuries, unprogressive and confined to the sites in the North-east corner. In the meantime, material civilisation had made great progress among their kinsfolk on the Continent, and the later colonists brought with them the more developed arts of the Late Stone Age. Their methods of life may be studied in the Shore-dwellers' or Sandhill sites at the Giant's Causeway, the Factory sites at Glenarm, and in the Shell-heaps which are numerous along the coast line. By the end of the Stone Age (about 2500 B.C.), man had found his way over the whole of Ireland. Of his routes of internal progress, as yet only imperfectly known—the best remaining evidences are the dolmens and the cave sites. Dr. Macalister's analysis of the results of an exploration, made in 1879, in a cave-site in Baile na mBaintrebhach, Co. Waterford, is probably the most instructive piece of work in the whole book, and, as an example of how careful excavation can teach the whole history of a site, it is invaluable for archæological workers. Over thirty pages of this chapter are devoted to an examination of the tools and implements, mostly in flint, left behind by the Stone Age inhabitants. They include cores, flakes, axes, awls, borers, scrapers, knives, saws, daggers, arrow-heads, javelin-heads, hammers, anvil choppers, celts, mallets, mauls, querns, rubbing-stones, and grind-stones.

The most epoch-making discoveries in the history of civilisation were those of the nature and properties of metals, and, in particular, the discovery of the important fact that tin mixed with copper, in certain proportions, hardened it and produced an alloy known as bronze. Not only did this discovery put serviceable tools at the disposal of the artisan, the farmer and the warrior, but it laid the foundations of the development of trade and commerce. Inhabitants of the countries where these metals were not found had to trade with the favoured regions that possessed them. Horses and caravans came into general use, merchants with their attendants travelled back and forth along newly established trade-routes, and, as a result, there was developed a give-and-take of knowledge, art, folklore and new discoveries, without which the world's civilisation would have been retarded for centuries.

Dr. Macalister is of the opinion that Ireland was not behind the rest of Europe in the adoption of the new metal and its technique. Copper was evidently mined in Ireland itself, while the shrewd mine-owners of Cornwall, anxious though they were to keep the alloying trade in their own hands, were willing to barter tin for the more valuable gold of which Ireland had a plentiful supply.

Among the bronze and copper implements described in the book, we find celts, moulds, axe-heads, palstaves, spear-heads, rapiers, swords, scabbards, sickles, knives, gongs and razors. There is scarcely the same wealth of detail as in Mr. Coffey's book, but the subject is treated chronologically; and the Bronze Age in Ireland is divided into five periods, showing distinct stages of development, with their tentative dates :—

I.—Period of flat copper axes without flanges. A transition period, probably from 2500 to 1900 B.C.

II.—Period of flat-flanged axes (1900-1400 B.C.).

III.—Palstave period (1400-1000 B.C.).

IV.—Period of winged celts (1000-800 B.C.).

V.—Period of socketed celts (800-400 B.C.).

The first colonists of the Latharna gravel period are assigned to about 10,000 B.C., leaving 7,500 years as the portion of the Stone Age, at the end of which, Ireland was wholly inhabited. The transition period referred to above (2500-1900), really belongs to the Copper Age. In the fourth century B.C. the Iron Age was introduced by a new race of colonists, the so-called Celts, who, though comparatively few in number, seem to have established a partial domination over the primitive races in a large portion of the island.

For many readers, the most interesting chapter will be that on the application of the Criteria of Race to the early people of Ireland. Ethnologists divide the people of Europe into three chief racial divisions: 1. the Mediterranean—dark, long-headed (dolichocephalic), and of medium stature; 2. the Central European—dark, shortheaded (brachycephalic), and of medium stature; and 3. the Nord, Scandinavian or Teuton—fair, longheaded and tall. The three criteria by which we judge European peoples are headshape, colour of hair and eyes, and stature. To which of these three divisions did the Pre-Christian inhabitants belong? (a) From the data at his disposal, Dr. Macalister shows, conclusively we think, that the ancient Irish race were decidedly dolichocephalic (longheads); (b) From numerous references in the ancient records, he infers, but much less conclusively, that the ruling class, a tribe of imported conquerors, were fair, red-headed or golden-haired, while the aboriginies, belonging to the so-called "Pictish" races, were dark and heavily-built; (c) The data as to stature is practically negligible. The conclusion is that the aboriginies, the people of the Stone and Bronze Ages, belonged to the Mediterranean Race, while the Iron Age invaders, those 'Celts' who came in the fourth century B.C., were of the Nordic stock. There are, however, a few weak links in the chain of argument.

Dr. Macalister's oft-repeated statement that the original inhabitants were reduced to a state of subordination, if not of serfdom, is not borne out by history. The Ernai, undoubtedly a pre-Celtic race, remained the dominant people of Munster. The Fir Domnann, another pre-Celtic race, ruled Connacht down to Patrician times. The Cruithni or Picts maintained their sway in Antrim, Down and Louth until the Norman invasion. The Fir-Bolg appear to have been the ruling race in Tir-Conaill until they were conquered in the fifth century by the sons of Niall. The Gailion and Luaigni maintained themselves fairly well in modern Leinster, although, in later times they became subject to the Ui Neill. Most of the prominent heroes of the Tain, such as Cuchulaind, Conal Cearnach, and Ferdiad, were not of Celtic origin. The original composers of the Ulster epic were probably partly Celtic (of the Dal Fiatach) and partly 'Pictish' (of the Conailli). The "synthetic historians," to use Dr. MacNeill's phrase, were all Celts, and as they determined the lines of Irish historical studies for over twelve centuries, the Celtic myth may be traced to their influence.

Dr. Macalister attempts to reconcile his conclusions with the native accounts of the Invasions. The three stories of the Parthalonians, Nemedians and Fir Bolg are merely versions of one story—namely, that which the aboriginies told of their own 'origines.' The story of the Milesians is the story which the 'Celtic' invaders told of themselves. The hideous Fomorian story, on the other hand, is the tale which the subdued aboriginies told of their conquerors. The Tuatha De Danaan

are the semi-humanised pantheon of Celtic gods. The solution is as good a "working theory" as any that have preceded it, and has about the same foundation. We feel, however, that it could be improved upon. Dr. Macalister shows evidence that all the pre-Celtic inhabitants belonged to the Mediterranean race. Even if we grant this,—and it is very probable,—was there not still room for different invasions by distinct peoples belonging to that race? Their history covers a period of almost a hundred centuries, and we think that Dr. Macalister has neglected one valuable criterion for distinguishing these different invasions—changes in sepulchral rites. A radical change in sepulchral rites presupposes a change in a religious system, which in turn, implies the coming of a foreign race. This seems to be particularly true of the Dolmen-builders of the very late Stone Age. We can trace their course from Africa, across Gibraltar, across Spain and France, through the British Isles, and into Ireland. The variety of types of burial rites in the Bronze Age evidently connotes a multiplicity of peoples. In the early Bronze Age there is a very sharp struggle between 'burial' and 'cremation'; after some time, the latter custom prevailed, but we have evidence of the appearance, from time to time, of new rites, culminating in the methods adopted in the great cemeteries of New Grange and Dowth. I notice that Dr. Macalister regards these changes in religious rites as indicating, not the migrations of peoples, but the spread of new religious and cultural ideas among groups of peoples. He probably has solid ground for his opinion in this matter, but to us, it appears that the changes were too radical and deep-rooted, as well as too numerous, to admit that the learned author's explanation will hold in every case. Were it admitted that, in some cases at least, a change in religious rites connotes the entrance of a foreign people, a more satisfactory explanation of the early Invasions is offered.

In the chapter on Social Organisation, Dr. Macalister invades the province of the book-antiquarian, and his touch is not as sure as in the other sections. It is an almost impossible task to try to reconstruct the methods of thought of a long-vanished race from whom not a document nor a scrap of tradition has been handed down, and Dr. Macalister's treatment of the subject only emphasises the hopelessness of the attempt. Two things he attempts to prove—that the pre-Celtic settlers were organised on a matriarchal basis, and that they developed a religious system of totemism. For the matriarchal, or rather matrilinear theory, the only direct evidence advanced, as far as Ireland is concerned, is the tradition that many of the ancient places and sanctuaries were founded by women, e.g., Tara and Emain Macha. It seems fairly certain that the institution of totemism, almost universal among primitive peoples, existed in pre-Celtic Ireland, but the examples given by Dr. Macalister are all taken from literature of the Celtic period.

The discussion of pre-Celtic Religions, while it does not completely satisfy our curiosity, is more fruitful of results. The objects of religious worship were threefold:—the dead, animals, and the powers of nature. The ancient gods, such as Lugh and Aenghus were real historical personages, prominent in their lifetime, and deified after their departure from this world. The reverence paid to animals merged into the conception of an animal god who afterwards became identified with an anthropomorphic deity. Thus the Bull of Cooley became the swineherd of Bodhbh, and afterwards King of the Sidhe of Mumhan. Even to-day the *Rí na gceat* is one of the malicious spirits that trouble Omeath and Farney. The worship of the powers of nature, and of agricultural and pastoral deities, is written all over the ancient literature. Beltaine was the beginning of summer, Lughnasa of autumn and Samhain of winter. Probably St. Brigid's day supplanted the feast of the rebirth of the corn-spirit. The reverence still paid to wells, springs, streams, winds,

etc., may be a remnant of the religion of our pre-Celtic ancestors. The rites with which all these deities were revered were partly magical and partly propitiatory. Idols erected in their honour, such as standing-stones, stone circles, stone alignments, etc., were worshipped with sacrifices, dances, and mechanical appliances.

From Religion the author naturally passes on to the Disposal of the Dead. The belief that death is only the door to another life is found among all peoples, ancient and modern, primitive and civilised—the evidence for it appears as early as the Mammoth epoch of the early Stone Age. Burial rites were used for assuaging the ghosts of the dead persons, while grave deposits, or “grave goods,” such as food, weapons, etc., were intended for their use in their new existence. Only a few of the graves of the Middle Neolithic period have been properly examined. The bodies are stretched or crouched in a chamber of slabs, and covered with an earth-mound of moderate dimensions. The grave goods are scanty—usually amulets and necklaces, sometimes knives or arrow-heads. Towards the end of the Stone Age we find the Dolmen or Cromlech,—a structure of considerable size, consisting of a number of gigantic upright stones, supporting a horizontal slab. They were evidently built over the actual place of interment, and represented a dwelling-place more permanent than the dead person’s earthly habitation. We think that the study of dolmen burials merited more space than Dr. Macalister devoted to the subject. The Bronze Age introduced the practice of cremation, which, after a long struggle with the old rite, became, for centuries, the normal method of disposing of the dead. During this age, there was a great lack of uniformity in the methods of interment. There are two main divisions—Earth Burials and Cave Burials, with five or six sub-divisions of each. As this section treats of the history of a large number of antiquarian field-objects, including caves, cists, carns, urns, incense-cups, cup-marks, standing-stones, cemeteries, pottery, and various articles of “grave-goods,” any one who wishes to be considered an authority on pre-Celtic archæology cannot afford to neglect a careful study of it.

The same remark applies to the chapter on Dwellings and Fortifications, where the following objects are minutely described and classified as to chronology and use—crannogs, stone-age hearths, shore hut-sites, bee-hive huts, ‘jam-pot’ enclosures, stone fortresses, promontory forts, and earthen ring-forts. There are also two fascinating and suggestive chapters on “Pottery” and “Ornament and Symbolism.”

The book is written in an easy popular style, and no fault can be found with the number and quality of the illustrations. Evidently, neither expense nor trouble has been spared on this attempt to popularise a sadly-neglected study. Many shrewd remarks and musings, flavoured, as a rule, with a touch of humour, on archæology and archæologists in general, are interspersed through the pages of the book. A few of them will bear repetition here. The first quotation ought to be of benefit to us all :—

“There are two kinds of meddlers in Irish archæology, and it is hard to tell which of them is the more mischievous. The first kind are full of the glories of Brian the Brave, and of that dream-land time when Ireland was peopled by a race ‘taller than Roman spears’—a condition of things that could not be brought about save by an epidemic of acromelagry. The other kind are for ever chortling over the savagery of the country down to the time of Queen Elizabeth, the evidences for human sacrifices, people going about without clothes on, and so forth . . . The exaggerations on both sides are so great, that the truth is completely hidden.”

As instalments of the Louth Letters appear in this *Journal* from time to time, we might bring the following quotation to the editor’s attention :—

“The suspension of the work (i.e., the Ordnance Survey) was, in a sense, a blessing in disguise. The principles of archæological observation have to be acquired, like any

"other science; and they had scarcely been formulated at the time in question. Perusal of the letters written, chiefly by John O'Donovan, shews how imperfect the work would have been . . . One of the most surprising things about these letters is the enormous quantity of important material which is passed over in silence, and the helpless amateurishness of the descriptive matter. The publication of O'Donovan's Ordnance Survey Letters has often been urged; but to publish them without a complete re-collation of the letters with the remains actually to be seen would be a fatal error."

Even in the pages of our own *Journal*, statements from the *Vita Tripartita* or the *Book of Rights* are sometimes triumphantly refuted by means of some chance quotation from O'Donovan, or Hennessey or Colgan. The following passage deals with another type, the 'museum-clerk' antiquarian:—

"The rank and file of collectors are an unmitigated curse to archæology. They import an element of commercialism, wholly detrimental. Their interests are limited to making their cabinets fuller and richer than those of their rivals . . . And when death claims the collector, his cabinet is auctioned and dispersed to the four winds. Over and over again have I read in antiquarian papers:—'I am happy to say this object is in my possession.' But the writer is now dead, and where are his treasures? A public museum is the ONLY legitimate place for important antiquities."

But the above is mild compared with the castigation that that despicable class, the antiquarian dealers and "hoggers," receive at the author's hands.

The worst lapse that we have observed in the whole book, and one that a Louth antiquarian might be inclined to resent, is the author's treatment of Cuchulaind.

"The historical character, who is at the basis of the *Cu Chulaind* myth, was not a native Irishman at all. His other name, *Setanta* Becc, sufficiently identifies him as a member of the otherwise obscure Brythonic tribe of the *Setantii*, whose seat was somewhere about the mouth of the *Mersey* . . . It is not surprising that the King of the *Ulaidh* should have imported from abroad a fire-eating bravo whose prowess was notorious, notwithstanding his diminutive stature . . ."

For this grotesque description of Cuchulaind as a Liverpool bully imported by the Ulster king, for the purpose, we presume, of overawing the men of Cooley and Muirtheimhne, the only reasons advanced are, (a) the statement in the Harleian MS. that Cuchulaind was exempt from the 'cess noinden,' because he was not of the *Ulaidh*, and (b) the name *Setanta*. The statement in the Harleian MS. simply means that Cuchulaind, like the rest of the men of Muirtheimhne, was a Pict, although it is elsewhere explained in the *Tain* by the fact that the god Lugh was his father. Other Pictish leaders were also exempt from the Ulster sickness. Similarity of names, unsupported by any other evidence, is a peculiar historical criterion. To record the score of positive arguments which might be adduced on the other side would give the statement an importance which it does not deserve.

A few years back the following note would probably have engaged the attention of the Censor:—

"A visitor from Mars would naturally suppose that the Empire, which rules over the greatest and most varied assortment of native races, has encouraged, by special endowments, the sciences of ethnology and anthropology in all their branches: without a thorough understanding of which it is impossible to rule native races aright. He would probably make many mistakes in his progress through our Gilbert and Sullivan world, but that would be one of his worst."

CELTIC IRELAND.

We do not intend to detract from the merits of Dr. MacNeill's work when we say that, from the point of view of the man in the street, it is not as satisfactory as Dr. Macalister's book. The greater part of the criticism is destructive, and even the constructive portion lacks the element of finality. The book is written after the manner of a man who is musing and balancing his arguments. Sometimes,

for a page or two, we watch a structure being built up by a cumulation of arguments, only to find that the author, by pushing away the foundation-stone, suddenly brings down the whole building. Criticism of the piece-meal character of the book must be restrained by a knowledge of the fact that, during the year preceding publication, the author spent seven months in prison, and three more at hard work in Omeath. The outstanding merits are that it sets up certain criteria for dealing with early Irish historical problems, and definitely establishes many important facts that had been overlooked by previous writers. Such hoary old myths as the 'clan system,' the 'Milesian legend,' the 'early Gaelic invasion,' the 'pre-Christian hegemony of Tara,' the 'law of Tanistry,' and the 'communal ownership of land' can no longer take the place of real history.

Previous to the time of St. Patrick there was no detailed systematic written history of Ireland. All literature and writing belong to the Christian period. As a result, the accepted historical system is not credible beyond the year 300 A.D. At the same time, there was, in the traditional deposit of the nation, the Ulidian epic and its co-related tales, together with a large mass of pedigrees, mythologies, historical traditions, etc. Dr. MacNeill rightly accepts the ethnographical scheme of the Tain as historical.

The Christian missionaries from the Continent introduced not only the Bible with its Old Testament chronology, but also St. Jerome's version of the (lost) Chronicle of Eusebius—"a world history in parallel columns"—which consisted of a summary of the reigns and chief events in Rome, Greece, Judea, Egypt, etc., all set side by side in the order of their occurrence. Naturally enough, the Irish literati, dazzled by the light of the vision suddenly unfolded, felt urged to adjust traditional history to the universally accepted chronological system, and began to weave an Irish thread into the international chronicle. Dr. MacNeill is of opinion that the first writer of an Irish history on this model was Sinlan, abbot of Bangor. Probably a certain amount of history building, in a random way, went on before and after his time. The subject soon attracted the attention of the schools, and was done thoroughly and systematically. Not only the traditional stories, but the genealogies were synchronised. The greater part of the work was accomplished during the ninth and tenth centuries, chief among the late synchronisers being Flann of Monasterboice. In this manner did Irish history originate. From 432 A.D. onwards it rests on a sure foundation, and even for a century earlier the framework is sufficiently authentic; but in the pre-Christian scheme of history there are four strata,—Biblical, mythological, fictitious, and Ulster epic. (a) Biblical. National pride, combined with a desire to flatter the dominant dynasties, dictated that Irish tradition should be linked up to the Book of Genesis both in chronology and descent; (b) Mythological. The Christian historians could not accept the tradition of the Celtic gods, and, accordingly, they humanised the Tuatha De Danaan, made a number of them kings of Ireland, and gave them a chronology. The most famous of the ancient Celtic gods, Lugh Long-arm, after whom Louth is named, was worked into all royal genealogies. (c) Fictitious. Names were invented to fill in blank spaces for which tradition was unable to account, and to link up the native lines to Mil of Spain, and, through him, to Adam; (d) Ulster epic. This is the most authentic part of the work. The Ulster epic had impressed itself on the popular mind to the extent that it could not be disregarded. All of it that was consistent with the Gospel, and a great deal that was not, was incorporated in the new scheme of history.

It seems remarkable that these synthetic historians were able to impose, not only on the critical minds of their own time, but on all the later generations. Dr.

MacNeill gives four satisfactory reasons for the general acceptance of the scheme : (1) The new theory of antiquity was flattering to the ruling dynasties ; (2) It filled a vacuum in the traditions of the race ; (3) There was no rival theory ; (4) Its acceptance of the truth of the Ulster epic and other popular and mythological tales commended it to the common people. To these might be added a fifth—the blessing and ‘imprimatur’ of the Church, for the harmonising of Christian and native tradition destroyed whatever tendency to pagan belief may still have remained in the land.

It will easily be seen that the task of the modern historical critic is not an easy one. The Biblical accretions can easily be recognised and discarded. The same is very often true of the fictitious portion, for the fiction is frequently hid under such a thin disguise as Findtan (Blank Time), Cimbaeth (Captive Fire), Ollathair (Great or Universal Father), or Breogan (Flame-born). But, as Dr. MacNeill remarks, there is no such thing as random originality, and even an analysis of anything invented may succeed in disclosing the motive, or the purpose, or the methods of the inventor, and every such disclosure may open up a new line of inquiry and discovery. Even when the accretions are cleared away, the main difficulty still remains of analysing and interpreting the remainder. The originals on which ancient documents are based must be fixed chronologically ; conflicting testimonies must be examined as to credits ; and historical criteria for the different periods must be set up. One such criterion has been used, with remarkable results, by Professor MacNeill. The history of the unknown centuries of the pre-Christian period must be such as to explain, or, at least, not to conflict with the known conditions, sub-divisions, sub-ordinations and co-ordinations of the known period which follows. The chapter on the Revolt of the Vassals is a fine example of the author's methods of separating the grain from the chaff—although in this case, there is little left but chaff. To read one of these chapters, is, in a way, an exciting performance, for the argument swings back and forth, and, until the final decisive blow is given, one never knows which side is going to win.

We notice that Professor MacNeill adopts, in its entirety, the story of the Patrician foundation of the ecclesiastical metropolis at Armagh. That St. Patrick founded a church at Armagh cannot be seriously doubted, but is it not, at least, possible that the foundation of a metropolis may have been another invention of the synthetic historians ? If we apply the author's favourite criterion, we find that the theory not only does not explain, but is in serious conflict with what we know of Irish ecclesiastical organisation in the sixth and early seventh centuries.

The last four chapters in the book are of a more constructive nature than the preceding six, and many of the conclusions, which are here enunciated for the first time, must have an important bearing on the work of future historians. Especially is this true of the articles on the Irish Law of Dynastic Succession, and the Family Commune. Those enterprising idealists who took possession of ancient Ireland in the name of the Irish Commune will get a rude shock when they read the author's well-reasoned conclusion that, while there were classes of land such as bog, forest and mountain pasture which were in common occupation, no evidence of communal ownership on a large scale can be found.

Readers of the *Louth Archaeological Journal* will find much that is of particular interest to themselves. The epic of the Bull of Cooley gets a whole chapter to itself. The genealogies of the Conaille (North Louth) and of the Ciannachta (Barony of Ferrard) are given, and there are numerous references to the Cruthni or Picts, the Airghialla, the Ulaid, the Fir Roiss, and the Corainn of the Boyne Valley. The name of the last-mentioned people, who are to be identified

with the Coriondi of Ptolemy, is still, we think, preserved in the Chord Road. The boundaries of the territories of the Ulaid, the Airghialla and the Conailli are discussed at length in the chapter on the Book of Rights, and the author's conclusions agree in substance with those enunciated in an article in this *Journal* seven or eight years ago. But even if there were no special references to our own territory, no apology would be needed for this lengthy review of the two books under discussion. Pre-Christian Louth affords a wide field for historical research, yet our *Journal* is almost the only Irish Archæological publication that is never quoted by either of the two distinguished writers. Articles in the Proceedings and Journals of the Royal Irish Academy, Ulster Journal of Archæology, Journal of Belfast Naturalist Field Club, Journal of Royal Antiquarian Society supplied Professor Macalister with a large portion of the material for his study. Whatever claim to merit we may have in regard to the treatment of historical problems of the Christian and Norman periods, it is clear that in the fields of pre-Christian and pre-Celtic history, our *Journal* does not rank high among antiquarian periodicals. The reasons are plain. Unscientific enthusiasts are out of date in archæology. Scarcely one of our contributors or members has taken the trouble to learn anything about the first principles of archæological observation. Scarcely one amongst us could tell the difference between a stone celt and a street paving stone. Earnest painstaking research in field-work is absolutely unknown, although of excursion pleasure-parties we had plenty. No complete lists of our cairns, dolmens, stone-circles, standing-stones, earthen forts, etc., has ever been attempted. Contributors to the *Journal* often throw chronology and historical criteria to the four winds. A footnote from Colgan or an excerpt from the Louth Letters furnishes stronger authority concerning some Louth place-name than a poem from the Dind-seanchus. O'Donovan's opinion about the boundaries of the ancient territories displaces the authority of the Book of Rights. We are too fond of trying to say the last word on a subject about which the first word has yet to be said. And finally, Dr. MacNeill lays down a knowledge of the Irish language in all its stages of development as the greatest need of historical studies in Irish antiquity.

Speaking of the necessity for an archæological survey of Ireland, Dr. Macalister writes :—" Now is the time for such a survey ; in fact, if it be delayed much longer, it will be too late. Increased tillage, changing ideas, and many other causes are proving fatal to the ancient monuments of Ireland ; and if a record is to be kept of them for future generations of scholars, it must be begun at once." Is it not still possible to make our *Journal* a reflex, on a small scale, of the two works under review, and to treat of Louth history and antiquities in accordance with the principles which they have formulated ?

LAURENCE P. MURRAY.

Reviews.

Ireland under the Normans, by Goddard Henry Orpen—Vols. III. and IV.

In these two volumes Mr. Orpen brings to completion his valuable work dealing with one of the most important chapters of our history. The same qualities of unsparing industry in research, skill in following out the smallest clues, and lucid setting out of the conclusions arrived at, which distinguish his previous work, strike us again here.

No previous writer has ever worked out properly the tangled story of grant and regrant, of intricate devolution of title which make up a great part of Irish history during the century and a half which followed the landing of Strongbow.

At the end of this period the wave of invasion had spent its force ; the native race had gained the upper hand ; and the next two centuries were to see the gradual assimilation of the invaders by the older culture.

To cite some particular instances of problems which for the first time have received an adequate treatment. Chapter XXVII gives us an entirely fresh account of Henry II.'s grant of "the Kingdom of Cork," explains the origins of the Geraldines and Fitzmaurices in Kerry, and gives the first coherent account of the settlement of much of north Kerry and west Cork. Chapter XXXI gives the early history of the Earldom of Ulster and the devolution of the Lordship of Meath. Other chapters deserving of notice are Chapters XXVIII to XXX on the conquest and subinfeudation of Connaught, Chapter XXVI on the division of Leinster among the Marshall co-heiresses, Chapter XXXIV on the "Wars of Thomond," though here a large amount of spade work had already been done by Mr. Knox and Mr. O'Callaghan Westrop.

Chapter XXXVI on the Earldom of Ulster also contains much new matter. Mr. Orpen is fully justified in stating on page 5 of Volume III that these new volumes are to an increasing extent pioneer work.

Mr. Orpen sets himself, as the title of his book indicates, to a definite task, that of telling the story of the Normans in Ireland ; and this scheme makes it inevitable that he should treat Irish history from one particular standpoint. The native race, the native culture, the native point of view cannot be wholly ignored ; since they form the background of the whole picture. If there were no native race ; or if, like the Saxons in England, they had been conquered at one blow, half his canvas would have vanished ; he would have had little to write about except the obscure feuds of some great feudal barons.

And one must admit that the history of the McCarthys in Desmond and of the O'Connors in Connaught, both most confusing subjects, are carefully and exhaustively dealt with. But, as far as possible, the natives are kept out of the picture ; and all through are viewed from a certain definite standpoint. This, to put it plainly, is the standpoint which some six or seven years ago it was the fashion to stigmatise as "Prussian." Mr. Orpen clearly believes in the theory of superior and inferior races ; and, equally clearly, the Norman belongs to the former, the Gael to the latter category.

In recent years Ireland has produced three historians belonging to one particular school, unsurpassed for diligence and for a careful and exhaustive treatment of their subject, but all three are open apostles of "frightfulness." All three belong by birth to the propertied classes ; yet all three have the most unaccountable disregard for the rights of property where the owner has the misfortune to be by birth a Gael, or even a Gaelicised Norman. Mr. Knox simply cannot understand the perversity of the Mayo men, who objected to seeing their lands seized by an invader, and themselves either driven to the mountains, or left as tenants at will on the property that had once been theirs.

Mr. Bagwell in his volumes spends pages on religious quarrels ; but fails to see that successive confiscations and plantations had far more to do with Irish unrest than any religious motive. Mr. Orpen in a previous volume uses the blessed word "expropriation" as condoning the seizure of one's neighbour's goods. And one should remember that the Norman invasion of Ireland is the last instance in Western Christendom where political conquest was used to dispossess private individuals of their land.

This is a point which is too often forgotten. Ireland is remarkable for her turbulent agrarian history ; but the source of the turbulence is very largely to be sought in the unique procedure adopted by the Norman invaders.

The old Roman doctrine of conquest had sanctioned the seizure of private property by an invader. But in the course of time this doctrine had fallen into disuse. Perhaps the last instance of its exercise on the continent, among the Western nations, was on the occasion of Charlemagne's conquest of Italy ; and there the dispossession of the original owners was only partial.

When William of Normandy conquered England, he received the vanquished English into his peace, gave them the protection of his laws, and, if he took their land, did so on the pretext that they were rebels. But Englishmen as a race, and as a whole, were not deprived of their lands, nor shut out from the protection of the law. The result was that in two generations Normans and English had coalesced into one people.

The Normans in England prospered, and gradually formed a powerful national state.

Now in other continental countries where sovereignty varied, we find that, on the whole, private property was respected; and that, where this was so, the state flourished. Few people can try to master, without mental exhaustion, the constant changes from one power to another of what are now the north-eastern parts of France, Artois, French Flanders, French Hainault. The same is the case in many other parts of Europe. But in spite of all political changes, private property was respected, and a change of masters did not involve loss of political rights.

Here was the real reason for the Norman failure in Ireland. There were others contributory, which led to Norman failure in Naples and Sicily. The Normans, types of chivalry to Mr. Orpen, were particularly faithless; and fond of legal quibbling. *Rusé comme un Normand* say the French. The present Normans are renowned for chicanery.

Mr. Orpen glosses over as "a deed of unusual severity" the murder of seventy of the principal citizens of Waterford taken prisoners in fair fight by Raymond le Gros. Their limbs were broken and they were thrown over a cliff into the sea. Pagan moralists condemned the murder of prisoners of war. Cœur de Lion slew three thousand Moslem captives in cold blood; Henry V at Agincourt, Jones after Dungan Hill and Rathmines bettered his example.

"The heroic defenders of Carrickfergus" in 1316 killed and ate their Scottish prisoners whom they had captured by "a slim trick."

"Norman chivalry" did not much appeal to the Anglo-Saxon mind, if we are to judge by the oft quoted words of the chronicler describing the doings of the Norman barons of England under the weak rule of Stephen. The passage is too well known to quote; but it ends "and it was said openly that Christ and His saints slept."

Mr. C. R. L. Fletcher in one of his works quotes some instances of what was possible for a Norman baron. He tells of little children, kinsmen of King Henry I, mutilated by a ferocious baron, to avenge some wrong real or imagined.

Mr. Orpen in his chapter on the Wars of Thomond cites from the Irish chronicler two ghastly instances of atrocities committed by the Irish on their own countrymen.

But we have no incident in Irish history to compare with the exploit of William de Braose, who invited his leading Welsh neighbours to dinner, and butchered them as they sat at meat, or with the similar exploit performed in 1305 on the O'Conors of Offaly by Peter de Bermingham.

Irish kings killed or mutilated hostages if those who gave them broke faith. But their hostages were grown men. It was King John who blinded and mutilated or hanged little children of the noblest families of Wales: it was the English captain, Zouch and Bingham, one of Mr. Knox's heroes, who hanged little boys and girls for their parents' faults in the spacious days of great Elizabeth.

The Normans brought law and order into Irish turbulence. Six kings of England perished at the hands of their subjects in the four centuries that followed the death of William the Conqueror.

The history of England is one long record of plot and treason and civil war. Death on the scaffold was the constant fate of her nobles. There is nothing like this in the contemporary history of France or Germany, or of Scotland before the Norman line of Steward attained the throne.

Two kings, Edward I and Edward III had peace to some extent at home, because they diverted the energies of their turbulent baronage to foreign wars. And to cope with domestic treason the English kings devised a form of punishment the most inhuman and revolting, the like of which we have to seek among orientals.

We are told by contemporaries that eighty thousand persons were executed in the ordinary course of law in England during the reign of Henry VIII. Englishmen boasted, as a sign of the spirit of the English race, that five persons were hanged for robbery in England, for every one that suffered the same fate in France.

These details are cited, not as affecting Mr. Orpen's facts; but as affecting the conclusions he draws from them. In the same way, too fervid writers on the popular side err in attributing all the virtues to the Irish, all the vices to the foreigner.

The Irish social system had grave defects; in the Irish themselves there is apparent an incapacity to unite, a levity of purpose, a failure to pursue any consistent policy with regard to the foreigner. As time went on things seem to grow worse rather than to grow better. Family feuds and family murders seem more frequent in the sixteenth than in the twelfth century. Every chief has a rival in his own family, often among his own immediate kinsmen.

There were other causes of Norman failure. Their law of inheritance, embodied in the Common Law of England, was absurd. The eldest son of a landowner inherited to the disherison

of all his brothers and sisters. But, if a landowner had a daughter, she succeeded before her uncles; and, if there was more than one daughter, the lands were divided. The Latin Kingdom in Syria had the same absurd customs with the same fatal results. Great fiefs, even the kingdom itself, passed to women. In Ireland the Lordship of Leinster was divided among five co-heiresses, that of Meath among two, that of Connaught passed to a baby girl, who was ultimately married to an absentee English prince. The male heirs were disinherited; and the lands and lordships passed from the hands of women and absentees back to the native claimant. The Irish and the German systems, alike, provided against such dangers. Males, and males only, could inherit. Hence in almost every conflict between Norman invader and native clan the native prevailed. In all Ireland the only important native houses that perished were the O'Carrolls of Oriel and the Mac Dunslevys of Ulidia.

There is one point in which Mr. Orpen's theories seem seriously to affect his presentation of facts. His account of the petition of the Irish to be admitted to enjoy the laws of England, and his discussion of that subject, and of the cognate one—what was the exact legal position of the Irish in the eyes of English lawyers, is the most unsatisfactory portion of the two volumes. We feel, here, that Mr. Orpen is rather an advocate pleading a cause, than a judge trying to elucidate the facts.

More difficult to understand is his omission to quote the celebrated remonstrance of Donnell O'Neill and other Irish chiefs to the Pope, in justification of their invitation to Edward Bruce. This document, together with many papal pronouncements on Irish affairs, at least has the merit of showing us the Irish view of Norman rule.

Perhaps they should have thanked heaven for its blessings; but unfortunately they did not. Their perversity in this respect finds a parallel in modern times when neither Poles, nor North Italians nor Alsations seem really to have appreciated the goodness and the grace which had given them rulers from the masterful German race.

This particular view point of Mr. Orpen's does not, however, detract from his merits as an investigator of a most difficult period.

For a complete survey of Irish history there remains to be filled in the history of the period of the Irish revival. This, beginning in the days of Edward I runs to the opening years of the sixteenth century.

It has been touched upon in outline in Professor MacNeill's *Phases of Irish History*. The published Calendars of State Papers have a gap from about 1312 to 1509. Until this gap is filled the work of historians can only be carried out under very great difficulties.

But if Mr. Orpen would devote further time and labour to the elucidation of this period, he would confer an immense benefit on all students of Irish history.

In the meantime the four volumes of the Normans in Ireland should find a place in every library.

W. F. BUTLER.

ST. BERNARD OF CLAIRVAUX'S LIFE OF ST. MALACHY OF ARMAGH

By Rev. Prof. H. J. LAWLOR, D.D., Litt.D.

London: Society for Promoting Christian Knowledge, 1920

The above handsome little volume is one of the admirable series of "Translations of Christian Literature: Series V., Lives of the Celtic Saints," and is edited by Canon Lawlor, whose scholarly work in the domain of ecclesiastical history is known to all readers of this JOURNAL.

Strange as it may seem, there has been hitherto no adequate English translation of Saint Bernard's *Life of St. Malachy of Armagh*, although the Latin original is a classic among lives of saints. On this account alone, students will accord a hearty welcome to the book, but the welcome will be all the greater in as much as Canon Lawlor has enriched it with a luminous introduction, an excellent bibliography, copious notes, and—what will be vastly appreciated—a full index.

The picture of Ireland in the period preceding the epoch of St. Malachy is of particular value, as is also the account of the Scandinavian bishops. Canon Lawlor no longer disputes the identification of Rathbreasail with Fiath meic Oengusa, and we may safely date the Synod as occurring in 1110. Nowhere else have we seen a more detailed or accurate account of this Synod than his here, where are studied the tribal divisions which resulted in the formation of dioceses.

The Letters of St. Bernard and the Sermons of that wonderful founder of Clairvaux bearing on the life of St. Malachy are also given, with informing notes. Nothing can bring home the beautiful character of the Irish Primate more forcibly than the eulogy pronounced on him by St. Bernard on the day of St. Malachy's death—namely, the second of November, 1148.

A notable omission in the Bibliography is Monsignor O'Laverty's admirable *Life of St. Malachy*, and this omission points to the fact that Canon Lawlor did not consult the little work so carefully compiled by the historian of Down and Connor. Had he done so he would have been able to identify the church in which St. Malachy passed in prayer his last night in Ireland of what proved to be his last journey to Clairvaux. And it might have been added that a portrait of St. Malachy appears in the initial D of St. Bernard's sermon on that great primate, reproduced by Monsignor O'Laverty.

Some of the identifications suggested are not quite accurate, and it is the late John Hanna of Downpatrick, and not Canon O'Hanlon, who is to be credited with the discovery of the place-name "Lapasper," as equivalent to Cairngarroch in Stoney Kirk, Wigtonshire.

The "*Journal of the Galway Archæological Society*" and "*The Past*," the organ of the *Ui Ceinsealaigh Historical Society* have been kindly exchanged with us by the editors. Both contain most valuable and scholarly matter, a great deal of it of real interest to general as well as local students of history or antiquities. In "*The Past*" an article of much research and ingenuity identifies St. Fechin of Termonfeckin and Fore with an ancient St. Vauk, venerated at Carnsore Point, whose titular church, of which some ruins are still standing, is referred by authorities from its masonry to the seventh century.

Notes and Queries.

NOTES TO DUNDALK CORPORATION ACCOUNTS.

The Corn Market was held in Church Street, and up to twenty years ago this street was thronged with carts of corn for several months in the year, the merchants attending each day with their trys to examine the corn which was carried to market in very large sacks, some of twenty-four stone. I have seen corn coming in to market on low-backed cars similar to the one "Peggy sat on."

The Court House which preceded the present one at Market Square was on the ground now occupied by Messrs. McCann's bakery in Church Street. The older Sessions House, in which Blessed Oliver Plunket was tried, stood where Messrs. McBride and Moore's houses now stand at north corner of Clanbrassil Street and Yorke Street; the vaults where prisoners were incarcerated are yet underneath those houses. The old Market House was at the junction of Bridge Street and Lincenhall Street; when the new one in Market Square was built, the other was turned into a Linen Hall, and I saw it used as such also. Later the linen was sold on the street opposite it. Frieze and yarn was also sold here. On each market day numbers of weavers would arrive with their webs on their backs and open up for sale; there were also blue dyers who dyed the linen and brought it for sale. The New Market place was in front of St. Nicholas' Protestant Church, and up to about 20 years since all the markets were held in this neighbourhood; it was the hub of trade upon Mondays. The Shambles (now called Market Street) consisted of about ten or twelve stalls in which the butchers sold the meat. No shops were opened for selling meat until about fifty years ago. The Bowling Green was just outside the town wall adjoining the Vicarage. It was a fine piece of meadow with a mossy sod which never was broken up; it extended out to where the road now runs along the Fair Green, and stood high over the river. I remember the holes cut in the sod for playing what was called nine holes; the men bathed here, and the women along where Mr. Park's fine row of houses now stand, this was called "The Strand." The quarry was where the boundary wall which separates the grounds of St. Mary's College from the Fair Green now runs; it was a famous place for slides with the boys in frosty weather. The Latin School referred to is the premises known later as the Grammar School, upon which there is a stone with the date of erection, 1723, (now used as the Free Library). The Pound was in Dublin Street, and only disappeared a few years since to make way for a row of houses; the water-course mentioned is still to be seen in the field behind the houses, and leads from the Rampart river. The Quay at the Bridge was behind the present Gas Works, and has disappeared together with the fine Big Bridge. The present Bridge is built just a hundred years, 1822 being the date of its erection.

REDMOND McGRATH.

About 1730 there was a school of good repute in Dundalk conducted by John Skelton, the brother of the famed philanthropist, the Rev. Philip Skelton. John Skelton who made a decent fortune by teaching, married a Miss Turkel and had a son a doctor in Drogheda "highly esteemed in his profession." The Rev. Philip visited his brother on several occasions at Dundalk, once taking over "the management of the school which by his presence rose to high repute."

The Rev. Philip stayed for three or four winters after 1771 with his nephew, Dr. Skelton, in Drogheda, and it was from the inn there that his bag was stolen which contained some of his sermons and other MSS. that he valued very much.

Of John Skelton, Samuel Burdy relates, that he was so grieved at the loss of his brother the Rev. Thomas of Newry, to whom he was greatly attached that he ever afterwards, until his death in 1767, wore a blue coat with black cuffs. He was also so kindly disposed towards the poor of Dundalk that he never used his influence with the landlord to take over any of the lands that would have been for his own personal advantage. His brother the Rev. Philip survived him for twenty years, dying in 1787. He was buried in St. Peter's Churchyard, Dublin.

Is it known where John was buried, or if any monument marks his grave?

Further information regarding this school and John Skelton would be of interest.

FRANCIS JOSEPH BIGGER.

ARDRIGH, BELFAST.



ANNUAL REPORT, 1921.

THE Council elected to carry on the work for the year were:—President, Sir H. Bellingham, Bart.; Vice-Presidents, Mrs. C. S. Whitworth, Very Rev. P. J. F. Byrne, S.M., Rev. J. B. Leslie, M.A., Mr. J. T. Dolan, M.A., Mr. T. M. Healy, Mr. R. McGrath; Council, Very Rev. Canon Lyons, P. P., Rev. M. Kerr, C.C., Rev. J. Quinn, C.C., Miss S. Kieran, Mr. G. O'Reilly, Mr. H. G. Tempest, Mr. D. O'Connell, Mr. Chas. McAlester, Mr. T. F. McGahon, Mr. P. L. Macardle; Treasurer, Mr. A. S. Coulter; Secretary, Mr. J. Martin. By virtue of a new rule Rev. J. Quinn, Mr. H. Morris, and Mr. J. W. Turner became Vice-Presidents; and Rev. N. Lawless, P.P., Mrs. Murgatroyd, Mr. T. Boyd, and Mr. P. O'Dowd were co-opted on the Council.

The Annual Meeting, at which Mrs. Whitworth presided, was held on the 9th February in the Town Hall, Dundalk. It was not well attended, which bespeaks a lack of interest on the part of the members in and around Dundalk. After the Secretary's Report and Statement of Accounts were adopted, Mr. H. G. Tempest gave a very interesting talk (illustrated by chalk drawings) on Celtic Tracery. On 8th December a lantern lecture on Celtic Art was given by Mr. E. C. R. Armstrong, M.R.I.A., F.S.A., in the Municipal Technical School. The audience was large and appreciative, but the lecturer was placed at a great disadvantage by a mishap to the lantern at the beginning of the lecture.

During the year the Society suffered greatly through the death of several of its members. In June Sir Henry Bellingham, Bart., died. He had been President almost from the foundation of the Society, and attended its meetings regularly until declining health prevented his doing so. He took a special interest in the Museum which he had helped to establish, and was indefatigable in his efforts to interest others in the work of the Society. Mr. A. McDonald and Mr. A. J. Maloney were other members who took a deep interest in the Society's work.

On the night of the 16th June an attempt was made to burn down the Museum. The caretaker was escorted to a house about half-a-mile distant, her furniture was removed outside the Museum buildings, the place was then sprinkled with petrol and set on fire. For some reason the fire did not spread, and only the front door, hall and lower part of the stairs were burned. On the following evening a meeting of the Council was held and it was decided to remove the exhibits lest a further attempt should be made to complete the destruction. Professional help was obtained and the Council Members remained to assist in packing the exhibits. While thus engaged in the upper storeys a second attempt was made to fire the building. The lower storeys and stairs were once more sprinkled and again ignited. The air being saturated with petrol vapour, there was a violent explosion and the flames spread with amazing rapidity. As the stairs were enveloped in flame, the only means of escape was through the windows. Practically all who were in the building were injured—some slightly, some so severely as to render necessary their detention in hospital for a period of over six weeks. After the fire was got under, what remained of the exhibits was removed, but the damage done can scarcely be properly estimated.

The Society was instrumental in having "Seatown Castle" handed over by Lord Roden to the County Council for preservation.

Mr. Arthur Coulter found it necessary, from the pressure of his professional work, to relinquish the treasurership of the Society, and the Council, having failed to induce him to retain it, were obliged to accept his resignation. This they did with great regret and with an expression of warm appreciation for his attention to the finances of the Society for the past two years. The Council elected Miss Watson in his stead and are confident that her interest in the Society and her energy will ensure a continuance of the successful collection and management of the funds.

Four new members were admitted during the year. The Council hopes that in future every member will take an interest in the work of the Society and use his or her influence to extend its membership.

APPENDIX.

LOUTH ARCHÆOLOGICAL SOCIETY.

(FOUNDED A.D. 1903.)

OBJECTS.

I. To preserve, examine, and illustrate all ancient monuments and memorials of County Louth, and adjoining districts.

II. To study the arts, manners and customs of the past to which these monuments belong.

III. To find out all that is ascertainable about the history of Louth and surrounding districts.

IV. To establish a museum or museums in the County where objects of antiquarian interest may be preserved.

CONSTITUTION.

1. The Society shall be called "The Louth Archæological Society," and shall be non-political and non-sectarian.

2. The Society shall consist of Honorary Members, Members and Associates.

3. The Annual Subscription of Honorary Members shall be 15/-; of Members, 10/-

4. All Subscriptions fall due and are payable in the January of each year.

5. Every Honorary Member and Member has the right of free admission to all Meetings and Lectures of the Society, and also of receiving a copy of all publications of the Society.

6. The Society shall be governed by a President, six Vice-Presidents, Hon. Treas., Hon. Sec., and a Council of ten, of which four shall form a quorum.

7. The Officers are ex-officio Members of the Council.

8. Only Hon. Members or Members shall be eligible for election to the Council.

9. The Officers and Council shall be elected by the Hon. Members and Members at the Annual General Meeting in each year, the date of such Meeting to be appointed by the Council.

9a. If thought desirable by the Council the positions of Editor of Journal and Hon. Secretary may be separate offices, each entitling to a seat on the Council, and an Advisory Board of three be appointed by Council to assist the Editor.

1. So long as they remain members all Ex-Presidents, Ex-Secretaries, and Ex-Treasurers are *ipso facto* Vice-Presidents of the Society.

11. Members of the Council who have not attended at least three meetings during the year are ineligible for election for the ensuing year.

MEETINGS.

12. The Society shall meet four times in each year, on such days as the Council shall consider most convenient, when lectures may be delivered or papers read and discussed on historical or archæological subjects, and objects of antiquarian interest may be examined.

13. Besides these General Meetings the Council may arrange for Evening Meetings, for reading and discussing papers, and also for excursions to places of historical or antiquarian interest.

14. The General Meetings of the Society shall not be held in the same town, but shall circulate among three or four of the most important centres in the County. At each General Meeting the place of the next such Meeting shall be decided on.

PAPERS.

15. No paper shall be read before the Society without being first submitted to and approved of by the Council.

16. All matters concerning existing religious or political differences shall be excluded from the papers to be read and the discussions to be held at the Meetings of the Society.

17. The Council shall determine the order in which the papers shall be read, and also those papers, or the parts thereof, which shall be published.

18. All papers read before the Society shall thenceforth be the property of the Society.

PUBLICATIONS.

19. The Council shall issue—provided the funds permit—at least one journal or publication during the year, containing such papers or parts of digests of papers, and other matter relating to the Society or its proceedings, as the Council shall consider fit.

GENERAL.

20. Amendments, or addition to the objects, constitution, and rules of the Society, can only be made at the Annual General Meeting.

21. Only Hon. Members or Members can propose such amendments or additions; and notice of any such motions must be lodged with the Hon. Sec. at least one month before the date of the Annual General Meeting.

County Louth Archaeological Society.

STATEMENT OF ACCOUNTS FOR YEAR 1920.

1920.	RECEIPTS.	£ s. d.		EXPENDITURE	£ s. d.	
		£	s.		£	s.
Jan. 1—	To Balance from last Account	..	5 18 8	Dec. 31—By Lecture Expenses (Prof. Curtis)	..	1 19 9
Dec. 31—	„ Profits on Excursions	..	5 6 1	„ Advertising Accounts	..	1 16 0
Dec. 31—	„ Subscriptions and Arrears	..	64 8 6	„ Secretary's Expenses, 1920	..	2 5 11
				„ Coal, Museum	..	2 0 0
				„ W. Tempest, on % of printing	..	50 0 0
				„ Journal	..	0 4 6
				„ Treasurer, on % of Postages	..	17 7 1
				„ Balance forward	..	17 7 1
						£75 13 3

STATEMENT OF ACCOUNTS FOR YEAR 1921.

1921.		£ s. d.			£ s. d.	
		£	s.		£	s.
Jan. 1—	To Balance forward from 1920	..	17 7 1	Dec. 31—By Fire Insurance, Museum	..	1 15 0
Dec. 31—	„ Life Subscription, Hon. Mrs. Bellew	..	5 0 0	„ W. Tempest, on % of printing	..	50 0 0
Dec. 31—	„ Subscriptions and Arrears	..	44 17 6	„ Treasurer's Postage, 1920-1921	..	1 11 6
				„ Balance at National Bank,	..	13 18 1
				„ Dundalk	..	13 18 1
						£67 4 7

ARTHUR S. COULTER, *Hon. Treasurer.*

DUN DEALGAN FUND.

Receipts.		Expenses.	
	£ s. d.		£ s. d.
1st Jan., 1921.			
To Balance in hands ..	10 8 1	By Tree Planting 4 7 6
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